

# AMERICA

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### CHRONICLE

**Home News.**—There has been some advance towards a settlement of the difficulty between the United States and Mexico. After attending Mass in the Church of Our Lady of Peace and listening to an eloquent sermon by the Reverend George Krim, S.J., who pointed out that lasting peace could come to individuals and nations only through Christ, the Prince of Peace, the mediators set to work to solve the vexed problem which confronted them. On Thursday, May 28, they submitted a plan for a settlement to the officials at Washington and Mexico City. The main features of this scheme are:

- I. Resignation of Huerta.
- II. Creation of a provisional government in Mexico, to effect certain immediate reforms.
- III. A constitutional election at the earliest possible moment.

The method suggested to carry out this plan involves the appointment by Huerta of a Secretary of State designated by the Peace Conference. This appointment made, Huerta will resign and the Secretary will designate four Cabinet officials, nominated by the Conference. These five will constitute a provisional government which will settle all difficulties by majority vote. On the installation of this government, the American forces will be withdrawn from Vera Cruz. At this writing no answer has been received about the plan either from Mexico City or Washington. Meantime Carranza has sent a formal message to the Conference. Its tenor is not known officially. One of the mediators declared that it contained nothing which would betray a desire on Carranza's part to take part in the Conference, with the

purpose of pacifying Mexico. A friend of the Constitutionalist chief says:

General Carranza will not permit his envoys to the Conference to discuss any of the Mexican questions other than those pertaining to the international situation. The internal situation in Mexico, he believes, is one which does not come within the province of the Conference to dispose of or attempt to settle.

This renders the problem under discussion doubly difficult. Other incidents, too, are serving to make the path of the mediators even more thorny than it is. Two German ships have landed a huge consignment of munitions of war at Puerto Mexico, for Huerta. This has enraged the Constitutionlists against Germany and the United States and enheartened Huerta, who has called for volunteers to defend Mexico. The landing of arms for the Federals is causing much discussion. Some weeks ago our Government was much exercised over this very subject; but now it is publicly stated that, appearances to the contrary, the United States was cognizant of the plan and took no effective measure to prevent it. The offending ships have received clearance papers and have left Vera Cruz, after giving a large bond which will cover a possible fine in the event that they are judged guilty of violation of port regulation. General opinion is that preventive action can not be taken, for the United States made no effort to seize or order off the consignment and Mexican law provides that a cargo consigned to a port held by a foe, may be delivered at another port, at the request of the consignee. It is improbable that Huerta will agree to resign. He persists in asserting his intention not to do so. However, some important changes have been made in his Cabinet and a noted lawyer, Carvajal, has been appointed Chief Justice of the Supreme Court. This last fact, especially, gives hope that Huerta may be preparing for an emergency. For in the absence of the

President and his Cabinet, the Chief Justice becomes provisional President of Mexico.

The President's attitude towards Mexico has been a puzzle to the country at large. From the beginning his friends and foes alike have been dissatisfied with his sphinx-like reticence. Lately, however, an apparently plausible explanation of our Government's position appeared in the *New York Sun*. The writer, who seems to speak with some authority, says:

The President and his advisers are convinced that the abolition of the present semi-feudal land-holding system in Mexico and the opening up of these vast properties to ownership by the peons is fundamental to a complete and permanent restoration of peace in Mexico. The Administration will insist upon assurances of this reform even if Carranza and Villa are in control at Mexico City.

There is a great deal of truth in this. Everybody is convinced that a country can not thrive under the conditions which are said to exist in Mexico. If the land is in the possession of the few, the many, especially if they are worked up by agitators, will revolt. Rebellion with all its misery will be the consequence. But does not the solution of this problem belong to Mexico itself? It is an entirely internal affair, a sad condition no doubt, but one quite beyond our jurisdiction. Neither equity nor law justifies the sending of our army into Mexico to insist on a division of land, just and desirable as that may be. Nations as well as individuals have spheres of action beyond which they may not extend their endeavors without injustice to themselves and to the others involved. Perhaps, however, the President has a stronger reason for his action. Everybody at all interested in the cause of peace and justice would welcome an explanation of our conduct towards unfortunate Mexico.

**Canada.**—The Government has taken a step forward in naval matters, authorizing, by an order in council, the establishment under the Laurier Act of naval volunteers.

The practical impossibility of getting men to enlist in a regular naval force has been proved by the failure of the training ships *Niobe* and *Rainbow*. In Vancouver a society bought out of the Royal Navy the surveying ship *Egeria*, and attempted to establish in it a naval school. This, too, failed. It is thought, and the experience of the militia, which shows that, while it is hard to obtain recruits for the small permanent force, the volunteer regiments are fairly filled, seems to support the idea, that a body of naval volunteers can be organized in three divisions, one on the Atlantic, another on the Pacific, and the third on the Lakes, amounting in all to about 1,200 men. These volunteers will be available for service in the future Canadian navy, or in the British fleet. One sees many difficulties in the latter; the pay question will be one and Nationalist opposition will be another and a greater.

On May 29 the *Empress of Ireland* of the Canadian Pacific Railway Co., a ship of some 14,000 tons measurement and 20,000 tons displacement, left Quebec for Liverpool with 1,387 souls on board.

*Loss of the Empress of Ireland* Early next morning a fog came down; and at about half-past one she was steaming slowly in the neighborhood of Father Point, in the lower St. Lawrence, when a collier, the *Storstadt*, struck her amidship, opening up the large central compartment which contained the engines and boilers. There seems to have been little chance to lower boats, and comparatively few of the passengers managed to reach the deck, for she sank in about a quarter of an hour. Only 418 escaped, more than half of whom were members of the crew. The loss of life, therefore, is reckoned at 969.

**France.**—A result of the general election is the renewal of the Combes persecution. A House of Retreats at Mouvaux, Notre-Dame du Haut-Mont, said to be conducted by the Jesuits, but in fact established and owned by laymen, and administered at present by secular clergy, has just been closed and its occupants expelled. To do this a special commissary with guards and eighty gendarmes was necessary. Some thirty men of the neighborhood, discovering what was going on, entered the house and resisted the commissary very vigorously. No doubt they will have to pay the penalty. On the other hand, some boys of the mixed school at Briord in the department of Ain, have deserved well of the Government. Some of the younger children found a crucifix; the older boys took it away and passed it from hand to hand, urging one another to break it. One with a courage worthy of M. Viviani did so by hurling it against the socket of the mission cross which stood on the wayside before the school. That young man has a future.

The Abbé Lemire has added to his laurels by bringing about his election as Mayor of Hazebrouck and procuring the choice of all the names on his ticket. Whether his triumphs are worth the price he has paid for them is another question. It may be very honorable in the eyes of some to be Mayor of Hazebrouck and member of the Chamber of Deputies: all the world shrinks in horror from the silenced priest.

**Germany.**—Prince Oscar of Prussia, fifth son of the Emperor, is engaged to be married to Countess Ina Marie, daughter of Count Bassewitz of Mecklenburg. Though the Countess is not of royal blood, the Emperor has given his consent to the marriage. Prince Oscar is in his twenty-sixth year. His bride is almost of the same age. Her father is prominent as President of the Ministry of the Mecklenburg Government, and is a member of the Prussian Herrenhaus. Morganatic

marriages like the present have been exceedingly rare in the Hohenzollern family.

A successor to Cardinal Kopp has now been chosen in the person of the Bishop of Hildesheim, Dr. Adolf Bertram, who is to govern the largest diocese of Germany as Prince Bishop of Breslau. He was born at Hildesheim, in 1859, and received his higher education at the Universities of Würzburg, Munich, Innsbruck and Rome. In 1905 he was appointed Vicar-General by Bishop Jacobi, and succeeded him in the following year. He is the author of various works upon theology and upon ecclesiastical history, art and antiquities of Germany.

**Great Britain.**—English papers confirm what seemed probable last week, that the Ulster trouble played no part in the recent bye-elections. In Northeast Derbyshire the Liberal-Labor quarrel occupied everybody's attention, and the Unionist's last word, an appeal against Home Rule as tending necessarily to civil war, passed unnoticed. In Ipswich the Protestant Truth Society attempted to make it an issue by means of posters showing, from its point of view, the dangers threatening Protestant Ulster. But the Unionist candidate disowned the act, and fought and won the election on the Government's English policy. What had probably the effect of deciding the contest in his favor was the coming over to his side of Mr. Pretty, Vice-President of the Liberal Association, an employer of a thousand hands, who was careful to say that the Insurance Act was the sole cause of his change.

A "graft case" has just come to an end. Lieutenant-Colonel Whitaker, a number of quartermasters, some of them honorary lieutenants, and several employees of Liptons, were indicted for receiving and giving bribes to throw contracts for regimental supplies to that company.

Colonel Whitaker was sentenced to six months' imprisonment, the quartermasters were bound over to come up for judgment if called on, *i.e.*, they were set free, the General Manager of Lipton, and the former head of the Military Department, were each fined £500, and the other Lipton employees £50 each. Colonel Whitaker, who will be dismissed from the army and lose his pension after thirty-eight years' service, seems to have been hardly dealt with, as, practically, he is the only one severely punished. He attributed his fall to the persuasion of Colonel Fiennes, who afterwards succeeded to an ancient title as Lord Saye and Sele, and is now Comptroller of the King's Household. The fact drew some caustic remarks from the judge.

**Hungary.**—The leader of the Hungarian party of independence, Francis Kossuth, died at Budapest, May 25. He was the son of Louis Kossuth, who had led the

#### *Death of Francis Kossuth*

Magyar war against Austria. As a child of seven he followed his father into banishment after the collapse of the Hungarian movement, and did not return to his own country until, as a man of more than fifty years of age, he brought back his father's body for burial. He had previously distinguished himself as a civil engineer; but now at once secured election to the Hungarian Parliament. The climax of his career was reached when, as leader of the largest Hungarian party but one, he conferred with Franz Josef at the court of Vienna. As a result of the friction with Austria concerning Hungarian constitutional rights he found himself at the head of a coalition majority. Shortly after this he was made Minister of Commerce by the victorious Opposition party. The fall of this ministry took place in 1910. He had reached the age of seventy-three years when he died. His funeral was held without any religious ceremonies. His successor is the Dreibund enemy, Count Michael Karolyi, who on the very day of Kossuth's funeral opened an attack upon Germany. Tisza, the President of the Ministry, declared, in reply, that only a disaffected and insignificant minority stood in opposition to the Dreibund policy.

**Ireland.**—Mr. Redmond has issued a declaration affirming that the Home Rule Bill which has passed the Commons for the third time will become statutory within a month and that the Amending Bill cannot become law unless it proves satisfactory to the Irish Party. The Irish leader stated in the House:

I and my colleagues, having spent our whole lives in this work as had our fathers, having gone through the wilderness and suffered in the prison cell and in the most tender feelings of our being, having come here with no hope, but sustained by the vision of a coming day we could not then foresee, have the consolation of knowing that the vision which sustained us through hopelessness and darkness and oppression is about to be realized, and that in this year and in a few weeks the triumph of our cause will be consummated.

An important letter has been published in the *London Telegraph*, signed by Sir Roger Casement, Mrs. Stopford Green, and several other influential Irish Protestants, and by John MacNeill, head of the Irish Volunteers, demanding that the agreed settlement of the Home Rule question shall be made by Irishmen only, and that a Conference between Mr. Redmond, Sir E. Carson, and other leading Irishmen of all parties and interests shall determine the final form of the measure acceptable to Ireland. The Irish Volunteer movement with which Sir Roger Casement is identified, has more than counteracted the influence of the covenanting forces. Companies are springing up everywhere, and they are well drilled by retired soldiers of the English army. Canon Arthur Ryan of Tipperary has voiced the opinion of the clergy in favor of the movement, and Mr. William Redmond,

#### *Ireland to Determine the Issue*

Mr. Devlin, Colonel Lynch and other Irish members of prominence have formally approved of it, declaring their purpose to maintain by force if necessary the hard-won constitutional liberties threatened by Orange rebellion. There is a battalion of 3,000 in Derry and also a naval corps, formed "to offer fullest cooperation with the military, police, customs and postal and other officials of the Crown, in upholding the enactments of Parliament and in defeating illegal combinations to subvert the law of the land." Canon Ryan said that the right to bear arms belongs to free men and free nations, that preparedness to defend their liberties will win them the respect of their opponents, and the drilling, whether of Nationalists or Unionists, will ultimately work to the good of the entire country.

**Mexico.**—News from Mexico is uncertain. Little or nothing is known of Huerta's intentions. Press despatches are, for the most part, contradictory. The following headlines from papers of different date will illustrate this:

*Internal Affairs* "Huerta Takes Refuge on a German Ship," "Uniting Against Huerta," "Huerta is on an English Ship," "Huerta Preparing to Flee," "Huerta Out By Tuesday, June 3," "Huerta Declares He Has no Intention of Resigning." There are, however, some outstanding facts that seem to admit of no doubt. The rebels have inaugurated a system of wretched blackmail. Oil companies, citizens, foreign consuls, priests are all laid under tribute, which is exacted mercilessly, wherever possible. Villa himself still continues his brutal warfare on priests and nuns. Torreon and Chihuahua are practically without pastors. Defenceless nuns have not escaped his wrath. He has ordered them from the country, granting grace to those only who have young girls in charge. Such may remain until the children are returned to parents or guardians. The tyrant has announced that no Catholic schools will be allowed to resume studies next year. Such is his idea of liberty and freedom of worship. Can it be that he contemplates the extinction of religion in Mexico? The outlook is not reassuring from any standpoint. Recently a violent anarchist was arrested in Cadiz, Spain, and on his person were found letters which prove that he had been in frequent communication with the Mexican rebels. The end is not yet; our Government may have reason to regret its part with Villa.

**Spain.**—The ter-centenary of Cervantes will take place in 1916. A Royal order has already decreed that Spain shall honor the man and his book, Don Quixote, which, in its hundred translations has been styled "the bible of human nature." A statue of Cervantes will be erected in Madrid, and artistic editions will be made of Don Quixote. There will be a Cervantine exposition; an international competition of artists to illustrate, for prizes, scenes from the immortal story; and the creation of a

literary association to guard the purity of Spanish speech, even in foreign teaching. Besides all this, an asylum for superannuated authors will be founded and endowed: medals will be struck, and national postage stamps of Cervantes will be put in circulation. Religious services will be celebrated in Madrid's large church, St. Francis; and in that of the Trinitarians, where Cervantes rests. Finally, there will be popular amusements and literary exercises.

The General Council of the Apostleship of the Press in Spain announces the publication, in 1913, of 372,000 volumes and 31,000 booklets. Some 43,580 popular publications were distributed free in hospitals, workingmen's centres and so on. Almost every Religious Order in Spain is now publishing a scientific review. So important are these reviews, and so numerous, that nothing similar has existed in the history of the country.

One of Spain's chief political men, ex-President of the Senate and of the Council of Ministers, died in the presence of his family on May 12, after receiving the last sacraments. He left a letter for the King, to whom he returned the decorations of the orders of which he had been a member, requesting that at his funeral there should be no parade, no concourse, no honors, and no flowers; but that his body should be simply wrapped in the shroud and laid to rest. His family and the King respected the late statesman's desire.

**Uruguay.**—A simple little devotion, American in origin, called the enthroning of the Sacred Heart, has led to a great revival of faith amongst the people of Uruguay.

*The Revival of Faith* The devotion which took origin in Valparaiso consists in a complete and solemn consecration of the home and family to the Sacred Heart, thus exacting of Our Lord the fulfillment of His promise to bless the house where the image of His heart is exposed and venerated. A picture is hung in the room where the family habitually assembles; a prayer of consecration is read by the head of the household, followed by a prayer for absent members of the family. All prepare for the ceremony by confession and Holy Communion. Thus Our Lord is officially reinstated in His rights, as Lord and King of home and hearth. The results of this devotion are wonderful. Countless conversions have been effected by it; human respect, one of the most deadly enemies of religion in Uruguay has been banished; a new bond of union has been created between members of the family, thus intensifying affection and making home life ever more noble. The Uruguayans, happy in the new religious spirit which is animating their country, are anxious to spread the devotion throughout the world. This wish is both holy and opportune. Perhaps the Catholic women of the United States will emulate the Catholic Women's League of Uruguay and propagate the practice here.

## TOPICS OF INTEREST

## Catholic Lawyers and Divorce

Every one knows that the divorce evil is spreading very rapidly, not only in this country, but in every civilized country on the globe. Massachusetts is no exception to this rule, and a study of the latest statistics discloses an alarming increase in the divorce business of the State. The figures show that on January 1, 1912, there were pending over 5,500 divorce cases, that in the year 1912 approximately 2,000 divorces were granted, and that a total of about 2,500 were finally determined in that year, although some of the decrees *nisi* were entered in 1911. During 1912 approximately 3,000 new cases were filed. During the same period there were approximately 3,100 marriages. In Suffolk County alone there were pending on January 1, 1912, about 1,700 cases, and during the year 1912 there were about 900 new cases entered and 600 cases finally disposed of, figures which are in themselves sufficiently alarming.

The attitude of the Catholic Church toward the divorce question is well known; and many thinking men and women who are not members of the Church have applauded its position. The Catholic Church is unalterably opposed to divorce, and it is our purpose to do all in our power to make this attitude universal. To this end a meeting of all the Catholic lawyers in Massachusetts was called at the rooms of the Catholic Union of Boston, on May 24. The object of the meeting was to interest the Catholic attorneys of the State in forming a league or an association, which will have for its object, primarily, the extirpation of the divorce evil in the Commonwealth of Massachusetts, and, secondarily, opposition to all irreligious or suspicious legislation, advocating instead the enactment of laws that are morally sound. It seems inconsistent for Catholic lawyers who profess to be in full accord and sympathy with the religious teachings of the Church to appear as counsel for parties desiring to be divorced. As members of the Catholic Church, Catholic attorneys, if they desire to escape severe adverse criticism, should follow the teachings of the Church in spirit and letter, and as the Church forbids divorce, it would seem that whoever abets the evil in any way is not in full sympathy with her religious teachings. A Catholic lawyer who appears for the libellant in the divorce case and files a divorce libel in court is, to a certain extent, aiding and abetting an evil which his Church condemns. If every Catholic lawyer in the country would join a league and pledge himself not to take any new divorce business, and to appear in divorce cases only to contest them on behalf of the libellee, or correspondent, or in order to safeguard the rights of the libellee as to the custody of the children, or in regard to alimony, a long step will have been taken toward the final eradication of divorces in America.

This is not asking too much, for after all, it is hard to see how any Catholic lawyer who has successfully tried a divorce case ever felt right about it.

However, enthusiasm for the success of this new venture should not close the mind to its difficulties. But good will and earnestness of purpose will do much to conquer obstacles. And if due publicity is given to the movement, it will at least have the effect of calling public attention to the fact that there is one class of lawyers in the community who will not soil their hands with such business. In addition to this every attorney who joins the league will be asked to endeavor to bring about a reconciliation between those seeking divorces, and to urge the person applying to him to reconsider his determination before going to a divorce court. If these endeavors are in vain, then the litigant is free to engage other counsel.

Illimitable good may be accomplished by this plan, and it is hoped that it contains the germ of a most far-reaching movement, which ultimately, if the plan meets with favor, will spread to every State in the Union, and probably to every country in the world.

The principal evil which is threatening government to-day is irreligion. No government need fear the teachings of a true religion. No great question is ever settled until it is settled right. There is a correct attitude toward divorce, and this problem will never be settled until that correct attitude is adopted by the whole world. The Catholic lawyers of the world seem to have the solution of this question in their own hands.

FREDERICK W. MANSFIELD,  
*Treasurer and Receiver-General of the  
Commonwealth of Massachusetts.*

## What is Sniping?

To the Editor of AMERICA:

I was very much surprised to read in your editorial "The Herald's Answer", that, according to Catholic ethics, sniping is murder, not an act of patriotism. I can imagine definitions of sniping that would make it murder, but let us suppose a good case: An armed force is advancing on us, our city has been taken by this enemy, and a squad of our disorganized army finds shelter on the roof of the Capitol and from this point picks off all—who wear the uniform of the enemy,—within range. Is this murder?

JOSEPH GRAY.

Ebensburg, Pa.

The above letter calls for a more detailed explanation of the doctrine on sniping. We grant freely that the case put by Mr. Gray would not be murder, but rather heroic patriotism. Nevertheless, the patriotism does not consist formally in the "picking off of the enemy," but in the exposing of one's life to the very gravest danger in order to procure a definite advantage for the country. By occupying a building in the way supposed, a party may hold the enemy in check. Its members may well presume that others are doing the same. The result will be to facilitate the escape of the

army to a rallying point. Again, though the victory is won, the fighting is not over. The enemy is advancing arms in hand, looking out for resistance. Finally, though the town is taken, it is not *effectively occupied*, a term we were very careful to insert in the article, "Some Ethics of War." Effective occupation is had only when a position is sufficiently secured against counter-attack. Suppose, now, it is the next day. The soldiers are going about on matters, of which some are not even remotely connected with battle, restoring order, for example, picking up the dead and wounded, or simply walking about to view their conquest, while others are engaged in things more nearly concerned with warfare, but still removed from actual fighting, as mounting guard or returning from it. Should some of the conquered begin then from their hiding places to pick such men off, their act would be sniping in its formal sense and would be morally indefensible. The first case mentioned above could not be called such. This is a legitimate act of war fulfilling the three conditions laid down by St. Thomas. It is authorized by authority, at least presumptively, since authority is presumed to authorize every efficient act of war in the action it has initiated or accepted. The cause is just, the defence of the army. The intention is right, for it is not formally the mere killing of the enemy, but the doing of what may reasonably be judged efficient to harass and discourage the hostile army in its pursuit of our men. As this can follow up a beaten army and inflict losses upon it in order to make the rout more complete, so members of the beaten army can withstand it. On the other hand, the case, as we put it, fails utterly to verify these conditions. The snipers act on their individual initiative. They can not presume authorization for an act in no way connected with the battle which is past and gone, nor could this authorization be given. There is no justice in their action, for it contributes nothing to the success of their side. Neither can there be a right intention, for they intend formally the mere killing of their fellow-men. Here, of course, there is question of the intention considered objectively, to which every moral discussion confines itself. One can well understand that in this case, as in others, a man may, by an error of judgment, commit an act objectively unlawful and yet, in his subjective intention, be free from guilt.

It is to be observed that the very term "sniping," by its unpleasant sound implies something contrary to lawful war and the common ideas of morality. Otherwise, why should the mention of it move to indignation? Why should the newspapers use it to stir up revengeful feelings? No story of gallantry in action, however much it might cost our army, could have the same effect. Hence, we have defined it carefully according to its common acceptation, and, as so defined, it is objectively murder, whatever may be the subjective errors of those that practise it.

HENRY WOODS, S.J.

### Spanish Evangelicals

In an appeal for contributions which the New York City Mission Society published early this year, the Rev. S. F. Gordiano, pastor of Manhattan's Spanish Evangelical Church, situated at the corner of Madison Avenue and 24th Street, writes an enthusiastic account of his congregation's progress. He started some eighteen months ago, he says, with "120 members, representing every Spanish-speaking country on the face of the globe." The report goes on:

During the past year we received into the membership of our church about forty members, these coming from Spain, Mexico, Cuba, Porto Rico, Colombia, Chile, Santo Domingo, Peru, Argentine Republic and other countries. Only three have come to us from other Protestant churches in the mission field.

Mr. Gordiano then calls attention to the caution he uses "in taking new candidates in"—*Absit omen!*—for no backsliding Iberian is admitted into full membership until he has signed a document called an "Acto de Fe," "which very plainly states what it means to be a Christian and what the Lord expects of him." "Of this kind we now have 160," says the report. "One is studying for the ministry. This young man was a Catholic priest, having taken the first orders." Though Mr. Gordiano confesses that "a good many of our people leave the city and go back to their own countries," he, nevertheless, finds comfort in the thought that "in this way our influence is spread all over the Spanish-speaking world."

The enlightening effects are then noted of *La Verdad*, an Evangelical paper, which enters "over 1,200 homes in New York," and 300 copies of which are circulated in Spanish countries by Protestant mission workers. *La Verdad's* editor is eager to "find a friend who would like to have the privilege of contributing for the permanent establishment of this paper." To give confidence to *La Verdad's* wavering benefactors, Mr. Gordiano writes:

What good has the paper done to the church? It has made already a good many influential friends, among them the Marquis of Pickman, Gentleman in Waiting to His Majesty the King of Spain, who, as a friend of the pastor, has visited the church, taking part in the service and consented to write a series of articles for *La Verdad*. This means that he, being a Catholic, endorses our work, encouraging the Spanish colony to do the same.

Without question, the Rev. Mr. Gordiano is an incurable optimist. His success in making such meagre and discouraging results as those he has achieved assume the heartening and iridescent aspect they bear in his report, should alone be enough to secure him a comfortable salary from the New York City Mission Society for the rest of his days. But from a journalistic point of view, Mr. Gordiano should have made much more than he did of that "Catholic priest" who has "taken the first orders," for he is a real "find." He should be placed on exhibition, as our rarer monsters are, to be the show and gaze of the time. If a small fee were charged, perhaps the revenues of *La Verdad* could be augmented considerably.

More should also be made of that fiery "Catholic," the Marquis of Pickman, who "endorses" Mr. Gordiano's work, thus "encouraging the Spanish colony to do the same." The Marquis is another treasure. Being a "Gentleman in Waiting to His Majesty, the King of Spain," he will doubtless have frequent opportunities to charm the royal ear with that coming *La Verdad* series. A great light may then break on Alfonso's darkened mind, he will renounce popery forever, with all its works and pomps, and straightway be a good Evangelical. Stranger things have happened. If even the printer, who is publishing *La Verdad*, merely "by being compelled to read the material, has been converted and is now a member" of the Spanish Evangelical Church, as we are credibly informed by Mr. Gordiano is the case, why should not His Most Catholic Majesty, while listening willingly to the zealous Marquis Pickman's *La Verdad* articles, be converted too? Kings surely are at least as godly as printers, and their souls are even more precious.

But the existence in New York of a Spanish Evangelical church has, of course, its serious aspect. Meagre as the results have thus far been of the Rev. Mr. Gordiano's zeal, they indicate that the New York City Mission Society is not confining its proselyting activities exclusively to our Italian fellow-citizens. The Spaniards and Latin-Americans in Manhattan, comparatively speaking, are not numerous. Those who have drifted from their religious moorings are little likely to make for the shoals of Protestantism, and the spiritual needs of the practical Catholics among them are adequately attended to by the Fathers connected with the Church of Our Lady of Guadalupe on West Fourteenth Street, and with the beautiful little shrine of Our Lady of Esperanza on West 156th Street. Consequently, the Rev. Mr. Gordiano's conventicle is without a reason for its existence. As a real Protestant Spaniard, however, is even a rarer curiosity than a sincere Protestant Italian, the expense of producing him is, of course, very great, and Mr. Gordiano's appeal will doubtless touch the heart and the purse of many an opulent maiden aunt. But the question naturally rises: Why such labor and outlay to turn away from the Church of their ancestors the Latin Catholics of New York, when there are so many thousand fallen-away Protestants in the city whose state of spiritual destitution might well receive the undivided attention of their coreligionists of the New York City Mission Society? Now the emptiness of the city's Protestant churches is as alarming as it is notorious. We suggest, therefore, that the City Mission Society should conduct a permanent "Go-to-Church-Sunday" crusade among the "unchurched" Protestants of Manhattan.

But that would, perhaps, prove an undertaking too formidable even for the zealous and well-subsidized City Mission Society. Suppose then they organize instead a house-to-house canvass of that part of the island that

lies west of Park Avenue and north of Fiftieth Street, and find out just how many Protestants, who now enjoy an income of \$10,000 or more a year, attend church at all regularly. But the chief advantage to be reaped from the enterprise would be this: the New York City Mission Society would then have little leisure for proselyting among Italian and Spanish Catholics.

WALTER DWIGHT, S.J.

### The Marquette School of Journalism

The School of Journalism of Marquette University, Milwaukee, is the pioneer institution of its class under the auspices of a Catholic institution. Notre Dame was the second of the Catholic colleges to fall into line, and St. Xavier's College, Cincinnati, has an inchoative course.

The Marquette school is admirably located for its purpose. It has a large city as a laboratory and has received much assistance from prominent and experienced members of the local daily press. The school is intended to be practical. Its aim is to send young men into the newspaper field, not as finished newspaper men, nor as journalists, but well equipped with an ethical, literary, and as far as possible, practical training. This had, they can take their places in the ranks with a possibility of rising therein, owing to a training superior to that ordinarily possessed by beginners.

The school does not necessarily or exclusively train for Catholic journalism. It endeavors to prepare young men for positions on small-town daily papers, and for responsible positions on the daily press of the larger cities. It has measurably succeeded in this aim. From statistics recently gathered it has been found that this school has sent out graduates having ninety-five per cent. of successes to their credit. The young men are successfully filling the positions of reporters, Sunday editors, commercial editors, sporting editors, special writers and desk men on various papers in the Middle West.

Three undergraduate courses are offered. There is a two years' diploma course. There is also a three years' Bachelor of Journalism course, in which Freshman English, Sophomore English, English Literature, and Literary Criticism are given. Business Economics, Political History of the United States, Sociology, and American Government are likewise taught, together with the theory and practice of journalism.

Lastly there is a four years' course, leading to the degree of A.B. in journalism. This is identical with the Arts and Science course, plus the journalism course outlined above.

In the theory and practice of journalism, which is naturally the pith and core of the course in journalism, the elements of news writing, reporting, correspondence, actual reporting, and a course in short-story writing are given in the first year. In the second are studied the work of copy readers, wire editors, "make-up," exchanges, style books of standard papers, the universal

desk, a black list of overworked words, U. P. reports, flashes, follows, etc., and the development of stories from bulletins. Roughly, press reports are classified into those of fundamental, human interest, sports, and routine. Feature service, mats, cuts, composition, white paper values, and other duties of executive editors are gone into. As Sunday editors the students are not only required to write feature stories, but to design lay-outs and type artistry. Besides this, the use of morgue material, and the file system are thoroughly considered.

Editorial writing, from the best accepted types, is done on assigned subjects, logic and psychology being emphasized as well as literary style. Libel and privileged publications are mastered; and a study of one hundred typical editorial pages is made. In magazine work, actual preparation of copy is done; and the field of manuscript markets is gone over.

In specialized journalism, technical and class journals of all kinds are studied; so, too, is the business side of publishing, including the economic necessity from the viewpoint of the producer, the preparer, the distributor, and the professional expert. In the second semester of this course the publishing business is studied from the publisher's point of view, keeping in mind such questions as the unity of the editorial, the problem of circulation, and the advertising departments. After this the problem of cost, methods of circulation-getting and advertising are taken up. A two years' course in advertising is offered.

The school, at present, has seven professors, five of whom hold or have held responsible positions on metropolitan papers. The remaining two are professors of English and philosophy in the College of Arts and Sciences. The theory that there is no future for students who are taught clean and ethical journalism is not borne out by the experience of the Marquette graduates, who find no difficulty in securing lucrative positions.

J. E. COPUS, S.J.,

*Dean, School of Journalism, Marquette University.*

### Two Attitudes Toward Charity

Whenever Catholics and Protestants meet to consider any charitable project, no matter how they may strive to unite for the benevolent purpose in view, there is danger of differences of opinion which become accentuated as their activities progress. This may seem to be too strong a statement, but the experience of any one who has taken part in social service or philanthropic or educational work in any of the various forms will show that it is true.

The Protestant in entire good faith suggests some plan of action or some decision in a specific case and is astonished to meet with an objection from his Catholic neighbor. Although looking upon Catholicism as a somewhat outworn religious philosophy, he is none the less impressed by the undoubted sincerity of the Catholic, admires his steadfast adherence to the tenets of his Church,

and with that broad feeling of kindly good will and tolerance of religious differences which have taken the place in many minds of the narrow and bigoted zeal of the older Protestantism, he desires to meet him on a common plane of what he thinks is Christian fellowship and good will to men. So he invites him to serve on hospital boards; to join in promoting settlement work, baby-saving, the education of immigrants and the moral teaching of university students.

Presently a case is presented. It may be of a child whose parents have died leaving it in destitute circumstances, and an offer of adoption is made from some source that will give a home, education, respectability and an opportunity for usefulness in life, which seems irresistibly attractive. Whereupon the Catholic objects, and being asked for the ground of his objections, he says that the child was born of Catholic parents, and the home into which it is proposed to send it is a Protestant home where the danger of loss of faith is certain, or at least, so great that the risk ought not to be taken. Here comes the crucial test. Unconsciously to himself the average Protestant's attitude towards practical charity is material. If the child's body can be strengthened and his chances for doing useful work in the community improved, the spiritual side is either secondary or altogether negligible. He is shocked by the apparent indifference of the Catholic to the suffering and possible death that will be entailed upon the child by the refusal of the opportunity presented. It seems like bigotry and superstition. He does not meet it in any one of the denominations of Christians with whom he is accustomed to deal. After all, what difference does it make? One communion is as effectual for salvation as another; the child will be taught the elements of morality, and perhaps religion of some kind; dogma is not essential in these modern days; we have long since outgrown such narrowness; and so his patience is sorely tried. He inclines to think there must be a good deal of truth in the charges leveled against Catholics; that they are obscurantists; that they are clannish, and their increase in numbers is dangerous to social well-being.

Consciously or unconsciously, the ideal he has before him of a perfect society is one in which all trial and suffering is eliminated from human life; where sanitary science is developed to such perfection that a strong-limbed, clear-brained, practical people live together in much prosperity, and where the rules of justice are observed, not because they carry with them supernatural sanction, but because a careful consideration of the lessons of history shows that both for the mass and for the individual honesty is the best policy. So the golden age will be brought back by a cultivation of the intelligence of the people and their passions will be subdued by a demonstration of the physical injuries and mental discomfort that follow from their violation.

It would not be fair to say that this is the universal and accepted theory. There are too many adherents of the

various non-Catholic forms of Christianity, whose well-nigh saintly lives show what a partial appreciation of the teachings of our Lord will produce. But the tendency is in the direction indicated, and this is what the Church opposes with all the more energy because the dangers involved are so subtle. On the surface it seems so engaging and so reasonable.

When the problem of social service in any of its forms is presented to the Catholic, he has before his mind the constant thought that whatever good he does, to be of any value must be done for God's sake. He has the assurance from Holy Writ that he who gives even a cup of cold water to God's little ones is doing a service to the Incarnate God Himself, and without this spirit he knows that all apparent good is a mere lifeless form of philosophy that may serve to bring about results which are at their best similar to those which were achieved through the working of men's natural virtues where the light of Christianity never shone. He has been taught from his childhood that this world is a place of pilgrimage, of trial, of suffering, and it is only through the patient acceptance of such trials and sufferings that character is perfected and the soul made ready for another and eternal life of happiness. Therefore, when he is offered a life of material comfort, even of high honor and usefulness, but which involves the loss of an actual, living faith in the Church of his allegiance, he must prefer, if need be, a life of obscurity and suffering, with the probabilities of an early death, yet with the light of faith shining through it. As he would accept it for himself, so he must direct its acceptance by those over whom he has control.

In the eyes of the world this is folly. Yet what are the practical results? They are plain to all men's eyes. There is no such record of unselfish devotion, heroic sacrifice in the presence of all forms of peril, dishonor and even death, as is presented by those who have literally given their lives to those works of charity and social service which have thriven in the Catholic Church from the day when the Roman noble lady established the first hospital down to our times. Nowhere throughout the world are examples lacking among the nuns, priests and laymen of the most perfect devotion to the alleviation of suffering, and to the education of the mind, eye and hand among the poor and lowly, as well as among the great. From feeble infancy to hoary age, suffering mankind feel the benediction of this service.

It cannot be, therefore, that it is from any lack of appreciation of the value of human life or the dignity and essential value of true philanthropy that the Catholic's attitude towards charitable work differs from his Protestant neighbor's. The difference lies in the fact that, while he recognizes that cleanliness and obedience to sanitary regulations and education in the mechanical and useful as well as in the liberal arts is of high value, nevertheless these are means and not ends. The great end of life is to serve God and keep His Commandments, and this involves a recognition of the spiritual kingdom which is so

indefinitely greater than the material that a comparison between them is out of the question. Consequently there is an essential underlying difference of attitude between the Catholic and Protestant mind, and whenever the test comes there will be shown a line of cleavage which takes its beginning in the difference of ideals. They cannot be reconciled. Fortunately, there is much useful work in which Catholics and Protestants can combine without either party yielding any principle, but it is inevitable that the fundamental differences in their attitude towards the mysteries of life will assert themselves whenever a critical case arises.

WALTER GEORGE SMITH.

#### A Priest at the Water Front

If you turn your steps any evening towards the Hudson River bank in the neighborhood of West and West Eleventh Streets you will behold a small building at Number 422. A bright electric cross suspended from the front wall of this building sends forth its rays North and South, and signals to the nearby ships and docks an invitation and a warning, an invitation to the men in the ships to come out of their congested quarters and spend an evening in a healthful and happy atmosphere; a warning to the human wolves of the docks that Father Macgrath is near by. The building is the Catholic Seamen's Mission, and Father Macgrath is the well-known priest in charge, who, after seven years on the river front, can tell you more about the toilers of the deep than you could ever learn from any book.

The crew of an ocean-going ship consists of officers, stewards, bakers, butchers, able-bodied seamen, engineers, oilers, firemen, and stokers. The crew numbers from eight to twelve hundred men, according to the nature of the cargo and the size of the ship. The officers and stewards come into contact with the passengers, and are fairly well paid for their services. The men who toil in the hold of the ship, far below the water mark, are seen only when they come up on deck for fresh air. The latter class it is with whom the Catholic Seamen's Mission deals. Dressed in their overalls and jumpers, with a towel around the neck, they stroll into the Mission nightly and while away their time in games of cards or billiards. Here it is that they receive their mail and write to the folk at home, and meet their friends from other ships. Here they may be found nightly, living in a Catholic atmosphere, far removed from temptation, a well filled library convenient and many means for innocent recreation.

On Tuesday and Saturday evenings numbers go to the upper hall to confession. Sunday evenings they gather for Rosary, sermon and Benediction, and to receive religious articles. It is a consoling sight to see one hundred and twenty men in jumper and overalls, responding in clear, Celtic voice to the Paters and Aves of the Virgin's Prayer; or at the tinkle of the Benediction bell bowing the head devoutly, while often the sacred silence is broken by "Lord have mercy on me."

On Monday these men, and others of various denominations, gather in the upper hall to the number of perhaps two or three hundred. It is concert night at the Mission. Two prizes are offered for songs. Friends of the Mission from all parts of the city tax the hall's capacity, eager to witness these "Amateur Nights." The performers are always eager to outdo the program of the previous week. One of the seamen is appointed chairman; he takes the names of those who volunteer to sing or to give an exhibition of Irish dancing. The "Fu Fu Band" with home-made instruments, many-colored

costumes and painted faces, is much enjoyed and loudly applauded. The Concert lasts from 8 to 10:30, and there is always double the number of volunteers required to fill out the time and give the visitors value for their money.

Seamen in general may be roughly divided into two classes. The first class consists of good, generous-hearted men, married and unmarried, who have inherited a love for the sea from their forefathers. These men love their faith and their priests, and abound in simplicity and charity.

The second class may be said to consist of first of all, those who, possessing many excellent traits, grow careless and fall into temptation now and then, but are easily managed. A short talk on this folly, aided by the sacraments, quickly puts them on their feet. The remainder of men of this class are those commonly called "Beach Combers." They comprise wanderers, "pan-handlers," and fakers from all parts of the world. They go from one port to another on any ship. Whilst on land they stay along the river front, willingly stranded, fishing up whatever they can find, and when opportunity presents itself, waylaying and robbing the seaman who has just drawn his pay. Men of this class give much bother, and a sharp watch has to be kept over them. They lie in wait for the "paid-off" sailor, and have many devices for relieving him of his money: it is part of the work undertaken by the Mission to speed them elsewhere.

To bring a child or a woman back to the Church is not a difficult task, but to bring back the wandering seafarer to his duties, after he has been away from them for years is not easy. Even when he wants to return, shame holds him back. The Mission has specialized in this particular aspect of the work, and its methods usually bring the most hardened sinner to his knees, and with tears in his eyes, he thanks God for the Catholic Seamen's Mission. When a letter reaches the mother, or wife and little ones at home, telling them that he has "made his duty," that "thank God!" is re-echoed in appreciation and thanks from distant shores for the work we are doing. These touching letters are a reward and encouragement to the Mission, and an incentive to the workers to redouble their labors for God's glory.

The Mission is supported by St. Peter's Mission for Catholic seamen, and depends chiefly for its annual expenditure of some \$5,000 on the charity of the public. C. S. M.

### COMMUNICATIONS

(Correspondents who favor us with letters and contributions are reminded that their manuscripts will not be returned unless stamps for postage are enclosed.)

#### Anti-Religious Agitation in the Cuban Congress

To the Editor of AMERICA:

The anti-Christian spirit in Cuba seems to be gathering force, and its effect will be felt not only by the Catholic Church, against which its venom is directed with special malignity, but by the non-Catholic bodies also.

At the present moment the situation in the Cuban Congress presents menaces to faith and morality at every point, and it is important for us to remember that the blood of the South runs swiftly and with little heed to consequences. There is just now an unblushing and avowed hostility to the Church in the Cuban Congress, which is aptly exemplified by this recent incident. The Marquis de Santa Lucia died a short time ago, and his body was accorded a public funeral. As the funeral procession passed through the streets it happened to be the hour for Benediction at a nearby Dominican church. The church bell was rung to summon the faithful to their devotions. This was immediately seized upon as an instance of a manifestation by the Catholics, as though it were intended as a mark of disrespect

to a deceased patriot. The leader of the anti-Church party, Ferrara, an Italian by birth, appears to be animated with a special hatred of the Catholic clergy. New laws are proposed to harass them. An unbearable taxation of all Church revenue has been projected. The effect of this would be so to impoverish the Church as to make its existence well nigh impossible.

The Bishop of Havana left for Rome recently. Immediately upon his departure a divorce law was introduced, which was debated on Monday, May 11. A number in the Lower House are in favor of this divorce law, but the best elements in the Island are opposed to it, and many petitions signed by thousands are coming in against it. It is impossible to comment too strongly upon this projected divorce law. It will be the first time that divorce has been introduced into Cuba, and it will open the door to free love, and immorality of every kind. One clause of this law which tends to invalidate the marriage bond is significant; and Catholics of the United States cannot overestimate its ultimate effect for evil, for the destruction of the sanctity of the home and the sacramental nature of the marriage bond.

During the American occupation of Cuba the Brook's Law recognized as valid only the civil marriage. Governor-General Wood, during his term of office, changed the state of affairs, and made both the civil and religious marriages valid and legal; and this is the state of the law as it stands at the present time. The object of the clause in the divorce law is to abolish the existing state of affairs, in which the religious marriage is recognized as legally valid, and should it become law the effects will be inconceivably disastrous.

There is now a question of forming a strong Catholic party in the Island of Cuba, according to a suggestion of Bishop Ruiz of Pinar del Rio, who, at the present moment, has gone to Rome to pay his *ad limina* visit. The Bishop of Cienfuegos is, for the time being, the only bishop actually in the Island of Cuba, as we understand that the Bishop of Matanzas is in the United States.

Unless some outside pressure is brought to bear upon public opinion in Cuba, it is inevitable that there will be troublous times in store for the Catholic Church in that Island. It cannot be imagined for a single moment that the bishops and the best Catholic elements in the population of Cuba will tamely submit to these noxious and pernicious menaces of the atheistical party, which strike at the very root and foundation of Christian morality.

It is obvious that if outside pressure is to be used with effect, the Catholic people of the United States are the means nearest at hand and most natural to exert this pressure. For the present we must watch with extreme care the trend of events in Cuba, ready at the first call for aid from the pastors of the flock to step into the breach. The Catholic bishops in Cuba are in a peculiarly trying position at the present time, but the Catholics of the United States are by no means a negligible quantity, and they should be ready to render every assistance in their power to their struggling brethren in Cuba. CARLOS RUIZ.

#### Catholic Medical Missionary Propaganda

To the Editor of AMERICA:

The "Catholic Medical Missionary Propaganda" is rapidly attracting attention. Two women physicians have already applied for permission to go to the Far East as medical missionaries; and a number of other ladies are deeply interested in the movement. Vocations for this work exist; others will develop. In the meantime we would like to know the attitude of our friends regarding the formation of a "Catholic Medical Missionary Society" in America, composed of both professional and lay people. The American Medical Association will hold its annual meeting at Atlantic City June 21-26 inclusive. It is estimated that

between four and five thousand physicians and their families will attend. Should sufficient encouragement be received, the occasion of this conference will be most auspicious for the formation of such a society.

We invite Catholics to correspond with us in the event of wishing to become charter members of such a society.

PALUEL J. FLAGG, M.D.

The Marlborough-Blenheim, Atlantic City, N. J., or Maryknoll, Ossining, N. Y.

### A Real Presbyterian Idol

To the Editor of AMERICA:

I am sure that the editorial on "Presbyterian Idols," in the issue of AMERICA for March 28, must have filled with indignation the hearts of all true Christians, whether Catholic or Protestant. What a shame that believers in the Crucified should place the touching sign of our Redemption among the objects that symbolize a people's degradation and sin! What a comment on the Christianity of Calvin's descendants in the twentieth century, that the image of the Crucified, which has been the object of His followers' love and veneration for 2,000 years, should be placed in the same category with the Hindoo shrine, the Chinese joss and other objects indicative of the grossest idolatry! But if we recall what the opinion is of a large portion of the Presbyterian clergy and laity regarding the person of Christ, we should not be surprised. We can scarcely expect those to honor the image of Our Lord who deny Him His sacred and divine prerogatives. Christian men and women of America have, within recent years, been shocked at the dishonor shown Our Saviour by Presbyterian ministers. Publicly and on the very eve of ordination as ministers, they have repudiated and denied doctrines such as the Virgin Birth and the Resurrection of Christ, which are absolutely the keystone doctrines of Christianity.

Presbyterian ministers, moreover, have not only attacked the divinity of Christ, but they have also repudiated such tenets as the Trinity, the Fall of Man, and Eternal Punishment. Listen to the Rev. Dr. Samuel Carter, the oldest member of the Presbytery of Nassau, N. Y., for thirty years pastor of the Huntington, L. I., Presbyterian Church. In a letter written to his Presbytery he says:

The doctrine of the Trinity has never brought to me one ray of light; and when I think how it has divided Christendom and cut off from the general Church-fellowship many of the most beautiful souls, I devoutly wish it had never been formulated. Speaking of the Atonement he declares: The received Atonement doctrines of our church, an angry God soothed and appeased by the blood of an innocent victim, I can not accept. Of the Fall of Adam and Eternal Punishment he writes: As I can not accept the basis of the scholastic theology in the fall of Adam, so I can not accept one of its chief results, the endless punishment of the wicked.

These are the doctrines which this Presbyterian preacher denies and yet calls himself a Christian. He was eulogized for his utterances by the New York Outlook as a man of courage and of fine and noble spirit; while the Universalist Leader of Boston declared that Presbyterianism should either lower its standards or dismiss him. Evidently it has lowered its standards for it has not dismissed the Rev. Dr. Carter. For years after he was still a *bona fide* minister of the Presbyterian Church.

Now with regard to "Presbyterian Idols," it would seem that according to this same Dr. Carter, Presbyterianism has a real idol peculiarly its own, in the shape of the Westminster Confession, the official creed of the sect. Writing in 1906 to the General Assembly of the Presbyterian Church held in Des Moines, Iowa, and speaking of the doctrines therein contained, he says:

I do not believe this confession to be the truth of God. I utterly reject it, for there never was, there is not now and there never will be such a God as the God of the Westminster Confession. That Confession is an idol of man's invention, as truly as any idol worshipped in India, China or Africa. It is a creed of which we have been ashamed. The hard, cold, severe God of the Westminster Confession with the love left out is not our God.

Therefore, according to one of its own accredited ministers, for some 400 years now Presbyterianism has been worshipping a God that never existed, does not exist and never will exist. I suggest then, that instead of insulting the symbol of our Redemption, our Presbyterian friends should endeavor to get rid of their Westminster Confession, which Dr. Carter calls an idol, as real as any worshipped by the idolaters of India. The insulting name, "idolaters" has always been levelled against Catholics; but is it not illuminating now to learn that for the last 400 years Presbyterians have been honoring a real idol of man's invention? Which are the idolaters?

E. I. F.

Mobile, Ala.

### Retreats for Laymen

To the Editor of AMERICA:

The articles about Laymen's Retreats have a special interest for readers of AMERICA in this part of the country. The following may explain that interest and also arouse further interest elsewhere. At St. Mary's College, St. Marys, Kansas, for the past five years such retreats have been held, but only during the vacation months, July and August. The success of the undertaking is summarized in these facts:

Attendance in 1909, one retreat,	34
" " 1910, " "	93
" " 1911, three retreats,	253
" " 1912, six "	294
" " 1913, four "	296
Total in five years, fifteen "	970

The number of retreats was reduced last year to four because of two retreats for the clergy, one for the Diocese of Leavenworth, the other for the Diocese of Kansas City, Mo. The smallest number in attendance at any one retreat was 19, the largest 112. St. Mary's is not a "House of Retreats." It is a Jesuit boarding school. When, in 1908, the dormitory building called Loyola Hall was completed (it has 164 rooms) the suggestion was made that the building be used during vacation time for Laymen's Retreats. Accordingly a retreat was announced and 34 responded. They represented 3 States. The first man to arrive came 480 miles and declared that he had been looking for the opportunity for twelve years. In the five years, 12 States have been represented. A glance at the map will show what sacrifices are implied in this; railroad fare, time spent in travelling, must enter into the calculation. One man came nearly 1,100 miles. The men report on Friday night except those from the immediate vicinity. At eight o'clock on Saturday morning all are on hand. They are dismissed Tuesday morning after Mass and Holy Communion. Thus three full days are spent in retreat.

Perhaps the distinctive feature of the work here is that it draws from so large an area. The student body comes from twenty-five States and more. This fact helped to give wide publicity to the work, but the zealous cooperation of bishops and priests in the dioceses concerned, joined to the enthusiasm of the retreatants made success certain. Three years ago it was decided to limit the attendance at each retreat to fifty; but this idea had to be abandoned owing to the numbers applying. The circular for this, the sixth season, contains the following:

First retreat, July 7, 8, 9, 10. This retreat will begin on the afternoon of July 7, after the Convention of the

Knights of Columbus, and will end at noon, July 10th. Attendance is limited to Knights of Columbus of the State of Kansas. Second retreat, July 18, 19, 20. Third retreat, August 1, 2, 3. Fourth retreat, August 8, 9, 10.

The first retreat referred to is the first instance, I venture to state, of a Catholic organization following its convention by a "closed" retreat. Isn't the plan worthy of imitation?

Will St. Mary's develop into a House of Retreats? The question suggests many problems. That Catholics in the territory which lies within the radius of St. Mary's patronage can support such an institution seems true. Where should it be located? Four years ago a zealous secular priest in Ohio was talking enthusiastically about Laymen's Retreats at St. Marys, and he made this statement, "I don't see why nearly every boarding school and seminary in the country could not be turned into a Laymen's House of Retreats during the summer." The success at Overbrook, at Milwaukee, at Cleveland, at Santa Clara, Dubuque, Denver, Prairie du Chien, gives color to his statement. A further question: What about the coming laymen—the lads between 16 and 20? Vacation camps and schools are growing; pastors take their boys for an "outing." Give them three days of retreat in camp. Then, oh! for the priest-captain to win the unspoiled generosity and chivalry of youth's martial spirit to the one standard of "The Two Standards" in "The Kingdom of Christ."

ADOLPH J. KUHLMAN, S.J.

St. Mary's, Kansas.

#### Young Men and Journalism

To the Editor of AMERICA:

As a newspaper man may I say a word with regard to Mr. H. Wetmore's article on the young man and journalism? There is a great deal of truth in what he has to say. I doubt whether there is any body of men in this country laboring under greater strain and suffering more from brain-fag than journalists. It seems to me that Mr. Wetmore makes a mistake when he says to Catholic young men: "Don't!"

This country can not do without its newspapers. The newspaper is a necessity. If it is not what it should be, why should not the Catholic do his part in making it what it should be? The temptations of newspaper life are great and the effects are frequently terrible, but is there any man better prepared to meet these difficulties than the Catholic? If a man has a strong faith in God he will not be driven to drink in his moments of despair and ennui.

As for handling Catholic news I am confident that city editors will give the assignment to Catholics. My experience is that the non-Catholic city editor would prefer to do this for the reason that he is unfamiliar with Catholic matters.

LOUIS H. CHAZAL.

Columbia, S. C.

#### The Eucharistic Congress at Lourdes

To the Editor of AMERICA:

It will interest your readers to learn that the Holy Father desires the entire Catholic world to take part in spirit in the International Eucharistic Congress which will be held at Lourdes this year from July 22 to July 26, and especially in the solemn procession of the Blessed Sacrament on Sunday afternoon, July 26, at five o'clock. Two years ago at the very hour when the procession was held at Vienna, there was a procession through the streets of every village in the Tyrol. Our own Catholic men and women are just as enthusiastic in their love for the Blessed Sacrament as the faithful Tyrolese. Will not an opportunity be granted them to show their devotion in every parish of the United States? Five o'clock at Lourdes corresponds with

twelve o'clock Eastern time, and nine o'clock Pacific time. Why could we not have an Hour of Adoration or Mass of Exposition, followed by a procession at least indoors? For such acts of worship the Holy Father has granted the same Indulgences that will be gained by those present at Lourdes.

In a recent audience His Holiness was informed of the preparations for the Congress and encouraged most heartily the plan to enlist the interest of all Catholics. Those who send to Lourdes an offering of at least one franc (twenty cents) will receive a report of the Congress with beautiful illustrations. As the necessary outlay for the splendid celebrations will be large, no doubt many of your readers will be pleased to send a more generous donation. The offerings should be addressed to M. le Comte Etienne de Beauchamp, Lourdes, France.

JOHN CORBETT, S.J.

New York.

#### A Voice from the Suffragist Camp

To the Editor of AMERICA:

May I be permitted space for comment on the article entitled "The Becoming in Womanhood," which appeared in your issue of April 25. After drawing a picture of "the gray-haired woman in baby blue, under white muslin and bead necklaces, frantically pursuing bridge, tango and valentine parties," a description that suggests a scene in "Darkest Africa," rather than in America, the writer proceeds to lecture American women of all classes, and to hold up the women of France and England not only as models of good taste in frocks and deportment, but of virtue also. We are told that English mothers and helpmates exceed the virtues of our own women in this respect. The "respect" in which they do, is so obscurely put that we are led to believe the writer means in effacing their personality. That must be the virtue; for English laws see to it that English mothers, as parents, do not legally exist. Of course the "English helpmates of statesmen" usually "take the stump" at election time, but that, in the writer's opinion, must be "becoming" because done to help men, not to help protest against unjust legislation against their own sex. It is quite to be admired when one asks for votes for a man, only shocking when one uses one's own brains and asks for votes for something men are not interested in, in England. As for this writer's statement that American women, when suffragists, are "far less facile in the arts and accomplishments of patriotism" than our French or English sisters, the American suffragist must humbly admit that, absorbed in the work, the accomplishment of suffrage, she has not even been aware that patriotism has donned such frills as "arts" and "accomplishments."

She denies, however, that she is guilty "of spurning the assistance or counsel" of her male companions. The suffrage movement in the United States owes its success largely to the sympathetic advice, help and cooperation of that most liberal man, the son, husband and father of the American suffragist. His vote has given suffrage to women in many States. Where suffragists are Catholics, they find their best advisers are many Catholic priests who, as individuals, sympathize with their cause, throwing open the parish halls for meetings, and counseling their suffragist parishioners as to the best method of working in a Catholic spirit for the cause.

The high-minded, virtuous French woman may have her court. Her male companions may attend her salon, admire her wit and grace, but we fail to see any evidence of the influence of power that she holds. Otherwise French history would not read as it does. Frenchmen, sons of devout mothers, husbands of religious wives, would not, if swayed by these good women, have allowed a handful of Masons and atheists to seize the reins of government and rob and persecute the Church. When organized slander commenced to threaten the Church in America, Catholic mothers said to their sons, wives to their husbands, "do some-

thing," and the Knights of Columbus sprang into existence. If foes of the sword ever take the place of foes of pen and tongue, American mothers will ask their sons to fight; and they will do it, because, in America men are influenced intellectually by virtuous women. In France, as in Ancient Greece, men are influenced intellectually and politically by the women of loose morals, and leave as they say, "religion to the women" of their family.

Circumstances govern the "becoming in womanhood." The Sister of Charity goes to the battlefield and, ignoring scenes unfit for woman's presence, calmly does her duty. The *sedia* of Our Lady, alluded to by F. D. Chester, was vacant when her public presence was necessary on Calvary or, later, to give heart to the Apostles. Gentle, as always, she faced the hostile mob fearlessly; and while the ancestress of F. D. Chester's French aristocrat stayed by the fireside, Jeanne, the maid, rode forth defying convention, fortified by divine inspiration, to save the faith in France and give to the world a heroine, to the Church a martyr-saint.

M. X. HEDRICK.

White Plains, N. Y.

#### Ethics for Fighting Men

To the Editor of AMERICA:

Your editorial on the deplorable spirit manifested by some of our American sailors at Vera Cruz prompts me to send you an extract from a letter I have received from one of our Catholic sailors:

We will be going to Mexico pretty soon and I will try to be prepared for death at any time, and I would as gladly die down there as any other place, if I knew I would have the grace of a happy death. I was told by shipmates who talked to the lads who were ashore in Vera Cruz about the sad things they had to do. Father, if a woman or a child were coming down the street and they had any firearm or weapon and it looked like they were trying to use it, would it be a mortal sin to kill them, that is, in the time of trouble like now? And wouldn't it be better for the soul, if you died trying to stop them otherwise? Because that is the proposition which we are up against now, and I would not want to kill any one or anything if I did not think it was doing right. Of course, war is war, but it does not deal with the religious part of life. So I would like to die without murder on my hands by killing even my enemy, because Christ said, "Do good to thy enemy."

As the letter is so personal, I enclose my card and sign myself.

AMICUS.

#### Practical Work against Socialism

To the Editor of AMERICA:

In Boston, less than two years ago, a small group of young men formed a society for the purpose of combatting Socialism. Under the comprehensive title of the "Common Cause Society," it began a vigorous and effective campaign along the lines of Socialist propaganda, to wit, open-air and public hall meetings, sale and free distribution of literature, joint debates and so on.

Its meetings, which began in small and cramped quarters are now held in one of the largest and best located halls in the city. These meetings are always largely attended, and frequently hundreds are unable to gain admittance.

The *modus operandi* is to have an opening talk from forty-five to sixty minutes, followed by five-minute talks from those in the audience who care to take the platform. Socialists are urgently invited to take part in the discussions, and are always present in large numbers, especially when Socialism is the direct object of attack. The principal speaker then closes with a rebuttal, which usually covers any points left unanswered in the five-minute talks.

While strictly a laymen's movement, it has the unqualified approval of the clergy of the diocese, and has been honored by His Eminence, Cardinal O'Connell, with many signal proofs of his favor.

Plans are now under way to form branch societies in the various mill centres of the diocese, where Socialists are most numerous. If successful in the establishment of these societies the movement will be extended throughout New England, and ultimately, it is hoped, over the entire country.

Boston, Mass.

GEORGE A. MACKINNON.

#### In the Philippine Mission Field

To the Editor of AMERICA:

If you think the enclosed letter of Bishop Hurth of Vigan, Philippine Islands, would interest your readers, give it a place. I hope AMERICA will get a million new subscribers, as it deserves.

(Mgr.) A. KUHL.

Kansas City, Kans.

I have just returned after a nearly three months' visitation tour in the southern part of the diocese. What an apostolic time! 60,730 confirmations! Is that enough? With these sixty thousand in one uninterrupted tour I ought to have an approximate claim to carrying off the prize. Besides performing these duties I addressed audiences more than 150 times. Tired? I have never passed through a similar ordeal in my life. In two places, the notorious Aglipay entered just before me with his minor bishop. He himself is *Maximo*. One of the minor bishops of his sect preceded me in most places to which I went and tried to spoil my work, and so on. I was ready for lively times, but I am back here sound, except that I am tired out. I cannot think of rest. I am attending as best I can to what has piled up here. Just as soon as I have reduced the pile, I must be off to Manila, on the 27th inst., for court affairs.

✱ P. J. HURTH.

Vigan, Philippine Islands, March 21, 1914.

#### Reforming the English Language

To the Editor of AMERICA:

Now that we talk of celebrating the hundred years' peace between England and the United States; when Mr. Page would have us believe that the Panama Canal was built to please England; when statues of Lincoln and Queen Victoria are being erected in London and Washington, is it not a favorable occasion for these countries to do something for their common language? A society, an authority on everything concerning the English language, composed of an equal number of competent men from England and America, and meeting alternately in London and Washington, would be a glorious peace monument. It could do for the English language what the French Academy does for the French. Something like uniform pronunciation would be the first, and not the least important result. Then, also, we might know just what words belong to literary, colloquial or vulgar usage. The habit of sprinkling paragraphs with foreign words and expressions, especially from the French, might be discouraged, and the baneful effects of college slang, business short-cuts and stump-speech phraseology sensibly lessened. In a word, the general tone of our English, both spoken and written, would be elevated. An article on the subject might bring out an exchange of opinions, and set the stone rolling. The appearance of "The King's English" shows that Mr. Bridges is likely to welcome the idea. And then, President Wilson is not unknown to literature. Here are two possible leaders of the movement. Seeing that there is question of "peace," Mr. Carnegie might help with some of his change, thus helping one good cause in his career. At all events, the hay must be made while the sun shines. With the centenary of the battle of New Orleans, the peace celebration will be brought to a close. Something must be done while the hands-across-the-sea talk lasts, or the task of reforming the abuses which have crept into the English language may have to be put off for another hundred years.

A. J. VEY.

Montreal.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JUNE 6, 1914.

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### The Bond of Union

The spectacle presented to the world by the gathering of an International Eucharistic Congress, such as that to be held at Lourdes from the 22d to the 26th of next month, makes a strong impression on the thoughtful non-Catholic. To see men of every race and tongue assembling in thousands at the Church's invitation on purpose to pay enthusiastic homage to the Blessed Sacrament, and to give joyful expression to their faith in the mystery of the Real Presence, must lead a reflecting Protestant or unbeliever to wonder what the secret is of such a remarkable manifestation of concord and union.

The Holy Eucharist itself is the explanation. "Thou hast hidden me in Thy Tabernacle," the Psalmist sang, "from the strife of tongues." As the words are even more strikingly applicable to the Blessed Sacrament to-day than they were of old to the Ark of the Covenant, the text may suggest during the coming solemnity of Corpus Christi a strong motive of thanksgiving to God for the gift of the Holy Eucharist. The Real Presence, like the Primacy of Peter, is a dogma that unites and keeps united millions of Christians. "For we being many are one bread, one body, all that partake of one bread." Full of mystical significance, too, is the fact that many grains of wheat unite to form the particles consecrated at Holy Mass, and the juice of many grapes fills the sacred chalice. Moreover, when the faithful receive Communion they kneel at the altar-rail as humble Catholics merely, all distinctions being forgotten that arise from race, nationality, wealth, ability or social standing. By the act of communicating, too, they make open profession of their faith in a mystery that runs counter to the evidence of the senses. Their intellect submits to God's word, and this submission has been made joyfully from the beginning of the Church's his-

tory until now by millions of her children of every clime and tongue. It is a mystery which a long line of martyrs, confessors and virgins, countless sages, scholars and geniuses have lived and died believing; a mystery which the little child who received his First Communion only this morning in a parish church professes with the same unshaken faith as that proclaimed by St. Peter in the synagogue of Carpharnaum centuries ago, when he answered, saying: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art Christ, the Son of God."

One excellent way, therefore, of celebrating this year's Corpus Christi solemnity is to thank Our Saviour fervently for giving us the Holy Eucharist as the Sacrament of Union and the Bond of Unity. There is, perhaps, no tenet of Catholicism that appeals more strongly to those outside the Church than does the dogma of the Real Presence. It has drawn thousands into the Fold, but millions stand aloof still who would like to believe in a mystery so consoling and attractive, but it is too hard a saying. The earnest prayers that Catholics offer on Corpus Christi Day can do much to win this gift of faith for Protestants, but striking proofs and manifest fruits of our own belief in the Real Presence will do more. The use, for instance, of frequent Communion is a striking proof of a man's faith in the Holy Eucharist and the vigor of soul gained from the practice is a manifest fruit of his belief in the mystery.

A great increase is needed of living arguments for the Real Presence. Macaulay considered the life and character of Blessed Thomas More the strongest proof there is for Transubstantiation. That, of course, is a little of the essayist's "journalise," still it is clear what he meant. The union and harmony so desirable and necessary to-day among American Catholics will be wonderfully promoted by an increase of faith in the Real Presence, a warmer devotion to the Blessed Sacrament, and a more frequent use of Holy Communion. Those hindrances to concord or cooperation, which arise from differences in birth, ancestry, condition, and the like, can be, in a large measure, removed if Catholics will only show a more general and practical appreciation of the Sacrament of Union. In the Tabernacle we can find not only a refuge from the "strife of tongues," but also the bond uniting closely together the children of one Mother.

### A Healthful Reaction

Excess of all kinds is followed by reactions. Some of these are bad: some are healthful. In the latter class is found one that is just now occurring. Not long since sex-hygiene and eugenics were considered of such importance to the welfare of the race that a man who questioned their efficacy was considered an enemy of human progress. Ethics and religion were to give way before them. Superstition was to be banished by the light shed from the faces of itinerant "uplifters" who

preached sex-hygiene and eugenics that bordered on the shameful. A reaction had to come: it is coming.

The Medico-Psychological Association, a society eminently qualified to pass judgment on such matters, has put itself on record as opposed to laws requiring "a clean bill of health and evidence of normal mind before the issuance of a marriage license." This is a decided victory for morality. Men can not be dragooned into obedience to law. The power of law lies rather in the esteem that citizens have for it. Men of to-day have no esteem for laws enforcing eugenic marriages. They fairly hate and curse the details involved in at least one law already passed. Why expect men and women of dignity and decency to stand before a petty clerk, or a State-appointed physician, and answer impertinent questions about most intimate, personal or family matters? Apart from all other serious considerations, whence, too, the right of the State to impose such an odious obligation? Men will not abide such treatment. They will refuse to be tabulated, classified, tagged like animals. Acute, self-respecting men will deny the binding force of such enactments; craven men will ignore the law. But the number of their offspring will not be fewer for that. And the last evil will be worse than the first.

The Medico-Psychological Association is right. Conscience, not an ill-framed statute, must rule in this matter. By all means try to prevent the evils arising from ill-advised marriages; but make the trial in the proper way, not by civil statute, but by renewing in the souls of our citizens the spirit of Christ, and by giving matrimony its proper place, as a Sacrament instituted by Christ, sanctified in His Blood, a holy life-long union between one man and one woman, whose chiefest justification is the procreation and proper education of children for the glory of God and the good of the State. This accomplished, some men will not marry because they should not marry; others will marry because they should marry, and legislators will cease their bungling interference in a sacred matter. This is the only eugenics needed.

#### Cincinnati and the Carnegie Foundation

From Cincinnati there comes to us the most recent of the many public charges made against the Carnegie Foundation for its unauthorized attempts to control educational work in this country. And a very plain and most uncompromising one it is. With hundreds of the most distinguished members of the medical profession present to wish him a happy voyage on the eve of his departure for Europe, Dr. S. P. Kramer, a physician of note in the Queen City, was applauded to the echo at a banquet given in his honor on May 19, when he made a spirited attack on the Carnegie and Rockefeller Foundations, and declared them to be dangerous to the educational and scientific institutions of the country.

In his address Dr. Kramer briefly reviewed the early

annual reports of the Carnegie Foundation to illustrate the purpose of that body to utilize the power, which the expenditure of the large amount of money entrusted to them gives them, to standardize all the branches of university education according to its own ideals. He pointed out the grievous danger immediately connected with this purpose: the gradual destruction of every semblance of control, even the most tenuous, of institutions of learning by religious corporations.

Passing thence to a discussion of the influence of the Foundation upon the development of his own profession in his own city, Dr. Kramer gave manifest reason for the words used a few moments before by the toastmaster at the banquet, another well-known Cincinnati physician: "that it would have been better for education if Andrew Carnegie had sunk his millions in the sea." Dr. Kramer said:

I wish to call your attention to an action on the part of the Foundation which affects us as physicians. There are at present three standards by which are regulated the requirements for admission to the study of medicine.

One of these is that fixed by the statute of the State of Ohio, which requires a candidate to be a graduate of a recognized high school, or to have had a preliminary education equivalent thereto. If the student possesses this qualification he is given a certificate by the State board of Ohio, which permits him to enter the study of medicine.

The Council on Education of the American Medical Association holds that in addition to the high school education the student should have acquired a one-year premedical training in the natural sciences and modern languages and makes this requirement for those medical colleges which it will regard as acceptable.

The force back of this requirement is medical public opinion as represented by the great National Association. The third requirement is that of the Carnegie Foundation, which requires that the candidate for the study of medicine must have pursued a premedical course of two years in the natural sciences and modern languages; this it enforces by requiring it of its accepted institutions. The force back of this requirement is the power, very great indeed, which comes from the distribution of three-quarters of a million dollars in pensions to its accepted institutions.

Now, what has been the practical result? With the best motives in the world the result has been that many of the best medical institutions have been almost emptied of their student body and the future physicians of the community are being educated by the ill-equipped institutions.

They have set standards for premedical education which can not be enforced either by public opinion or by statute and thereby they have been placed in unfair competition with inferior institutions.

The result is that in Cincinnati this year the Medical College of the University of Cincinnati, owned and supported by public taxation to the amount of \$17,000 annually, was able to supply but seven internes out of a necessary fourteen to the Cincinnati Hospital, owned and supported by the same people.

If this educational requirement is right, it is right; if it is wrong, it is wrong; but it can not be made right nor it can not be made wrong by Mr. Carnegie's money.

The physician's words, we are told, were directed against certain citizens of Cincinnati who are moving heaven and earth to bring their municipal university within

the charmed circle of the Carnegie accepted institutions. Perhaps the blunt statement of Dr. Kramer will have some effect. Some years ago Cincinnati was the medical centre of the Middle West, its two private medical schools, the Ohio and the Miami, boasting an attendance of 1,000 or 1,100 medical students. Now the number has gone down to 56. But the requirements are so much higher, we are smugly assured, and the Cincinnati University Medical College is rated A+ by the American Medical Association!

### Nathan Has Come

Nathan has come! He rushed away from Rome at a time when the infamous "Bloc" had need of his venomous tongue to revile the Holy Father, priests and Catholics and the dogmas of the Church, in order to win votes from the rabble. Fearful lest his appointment might be recalled, he made direct for our shores, to proclaim himself Italy's delegate to the Panama-Pacific Exposition.

Yes, Nathan has arrived, and his arrival illustrates better than anything else the spirit in which he was sent and came. The men who met him are one and all enemies of our faith and of our ideals. On the executive committee there were Grand Master Masons and Past Grand Master Masons, Deputy Grand Master Masons, Junior Grand Wardens, Grand Treasurers, Grand Secretaries, Judge Advocate Masons, D. D. G. M. Masons, all to the number of twelve. There were other Masons, too, Lemmi, for instance, brother of the late "Grand Orient" of Italy. There were Italian Methodists, Italian Presbyterians, a delegate from The Bible School, a delegate from the *Converted Catholic*, and last, but not least, two officers of the Guardians of Liberty who, no doubt, hurried on from Vera Cruz for the occasion by a fast midnight train. Citizens, do not worry for your safety; they will go back to the front immediately. Their patriotism will drive them back. We are sure of it, for their names appeared on the secret document published in AMERICA not long since.

Thus did Nathan enter our country surrounded by men who were willing to associate with him and dine with him, not for his worth, intellectual, moral or otherwise, but simply because he has insulted all that is dear to Catholics. Such is Italy's representative to a country of 16,000,000 Catholic people. Such is Italy's representative to a State that owes its first civilization, its best traditions to Catholics. Such is Italy's representative to an Exposition to which Catholics are expected to lend support and encouragement. Catholics, will you do either? For once refuse to countenance an insult to yourselves, to your faith, your priests, your bishops, the Holy Father. Have no part with the Exposition. Lend it no support. Give it no encouragement. This is the attitude of many Catholic societies and many individuals the country over. Make it your attitude. The Alumni

Society of the American College in Rome, which was to have met in San Francisco, now refuses to go there. Many of the priests who are members of the society will exhort their people not to go either. Other societies will follow this example. There are many of them to do so. Catholic colleges should not send exhibits. Individual Catholics should refuse even to look in on the Exposition. This should be their resolve, and they should make it known to the directors of the Exposition, to Congressmen and Senators, and railroad directors. The mails will carry your letters of protest and determination to them.

Nathan may come to outrage our feelings; but a sense of dignity, an appreciation of the fitness of things, reverence for our religion, our priests, our bishops, our Holy Father, will surely keep us from giving him countenance.

### Keep the Word: Change the Sense

"What a man says in public gives no clew that he believes what he asserts," says the *Socialist Call*. "He may know better. Hypocrisy is the human attempt to square one's self with a persecuting public." On this principle the writer justifies a method almost everywhere in use throughout Socialist literature. It consists in keeping the sacred words which have been the heirloom of Christianity through the centuries, but deceptively applying to them new meanings. The labels "infidel," "free lover," "materialist," "atheist," and many others which belong, more or less directly, to the same category, might not in the beginning prove attractive to all hearers. Many have not yet entirely outgrown their "religious prejudices," and are still sentimentally attached to the "dear outworn moralities" of their ignorant and superstitious forefathers. It will not, therefore, do for radicals to despise the diction of Christianity as they despise its doctrines and traditions.

The better method, because the more subtle, Socialist comrades are told, is to adopt the whole stock-in-trade diction of the enemy and to teach the public to think in terms of the newer content. Let the label stand; change the product. Bouck White's brilliant attempt to revolutionize the inner content of "The Sermon on the Mount," while retaining the honored diction of Christianity, is a clever feat in the right direction. Since simple, sincere folk are in love with sacred words and worshipful phrases, let them keep their treasures. Why not? The task of inducing them to accept a new content, a new outlook, while jealously retaining the congenial label, will be thereby rendered simpler and more successful. . . . Keep the word; change the fact. Socialists and other radical teachers, please take notice.—*The Call*, May 3, 1914.

Samples of the words thus to be kept, with a new meaning attached to them that is gradually to reveal itself as the minds and hearts of men are changed by revolutionary literature and associations, are given us. Such, we are told, are "God, love, virtue, soul, marriage, spirit, maternity, and so forth." Consciously or unconsciously these tactics of hypocrisy, championed and

counselled in the *Call*, have been consistently followed out in the Socialist propaganda. They are applied no less persistently by I. W. W. agitators, anarchists and the whole school of revolutionary radicals whenever it suits their purpose thus to carry on their campaign against society and religion. The very mention of the sacred name of Christ connotes an entirely new world of ideas, diametrically opposed to the teachings of the Gospels. Untrue, unscientific and unhistorical as these ideas are, they are often none the less deceptive, especially for Catholic workingmen who have voluntarily put themselves in the way of temptation by disregarding the admonitions of the Church. Socialist papers, books and meetings are a serious danger to Faith. "Socialists, take notice!" is the watchword of the *Call*. "Catholics, beware!" is ours. Once more it is the spirit of darkness disguised as an angel of light.

### It Has Slain Its Ten Thousands

Irony is the well-dressed and comparatively harmless brother of sarcasm. Irony smiles; sarcasm is sardonic. Irony may in its wildest moments wield a lancet or a rattan, medicinal, if menacing; the rough-handed brother is a bludgeon and a buzz-saw.

Sometimes, indeed, sarcasm is a means of defence, but so, too, is a sting, a fang, a claw, or the snap of sharp teeth. Unhappily, behind these weapons there is an irresponsible agent, and that it is which makes them formidable. So is it with sarcasm. The man who takes a pride in the glitter and edge of the dagger he loves to whet will be tempted to display its burnished brightness and experiment with its sharpness. Sarcasm forgets the woes of its victim, while it exults in its own keenness and brilliancy. It assumes a superiority which is maddening; and it will not only pierce its victim, but turn its weapon in the wound. Should it then be surprised if it roils the springs of human kindness and draws to the turbid surface the refuse and mean sediment which virtue keeps suppressed. There is something of the strong man beating a woman, or of an angry man kicking a horse in the ungoverned sallies of sarcasm. The ocean travelers may admire the white spectre of an iceberg floating majestically on the waves; but it would be expecting too much disinterestedness in mankind to think that the travelers will turn and bless this icy brilliance when their vessel has been dealt a mortal wound, and they are engulfed in the chilled waters. The cold, sharp edges of sarcasm numbers more victims than have gone down before the icebergs of the sea.

Sarcasm has been the opening scene in many a domestic tragedy. A broken sleep, a disgruntled husband at breakfast, a nervous wife forgetting to put on the salt, the curled lip unveiling a keen-edged tooth, the flash and bite of a sarcastic word—enough; the curtain falls in a divorce court. Do you hunger for human affection; do you await the pleasure of trusting confidence? then avoid

sarcasm. The heart will expand and mellow in the sunshine; it will not bare itself to a stiletto. A juggler whirling sharp knives cannot expect you to shake hands with him or, without fear of dire consequences to your nose, approach to kiss him. Imagine a man and wife or two sisters trying to embrace when both parties were keeping a dozen edged blades in the air. If you will be sarcastic, make up your mind to be a heart-hermit. The delicate bloom of confidence and loving trust will never grow on the red-hot coals of a furnace.

The teacher, the superior, the wife, the husband, the older brother or sister, the human being who impales his victim on the cross of sarcasm and then shouts, Vah! at him, will be eventually forgiven, it is to be hoped, but the high degree of virtue required for such forgiveness is not at present a drug on the market. To expect conversion of any kind from sarcasm, displays in the user exceptionally rare faith. Since the time Adam got sarcastic with Eve, or vice versa, sarcasm has made almost as many converts as there are moons to the earth or suns in our planetary system or Christmases in one year. The sarcastic Herod did not deserve a word from Christ. Some Christian legends have canonized Pilate, but the devil's advocate had no trouble in excluding Herod from the roll of Saints.

### LITERATURE

#### "Annotated Classics"

The "S. P. I. I. S. C.," a secret society formed some years ago by American teachers and publishers, has been very active of late. Innumerable text-books of English classics edited and annotated by members of this pernicious organization are pouring daily from the press and are being scattered far and wide. The object of this society, we are credibly informed, is the ruin of children's mental powers. To attain effectively this unholy end the Society for Promoting Intellectual Indolence among School Children—for that, we learn from a trustworthy source, is what the initials quoted above stand for—binds its members to overload the texts of readable English classics with so many notes, questions and comments, that the wretched child who is forced to use these books soon becomes incapable of all mental effort, for reading is made for him as easy as eating, yet he is filled with such disgust for "classics" that in after life he shuns books as he would a pestilence.

Many of our readers have sadly witnessed, no doubt, the success with which the S. P. I. I. S. C. has made unreadable even so fine a piece of oratory as the Lincoln's "Gettysburg Address," or so exquisite a lyric as Shelley's "Skylark." We know then what to expect if Miss Priscilla Perkins, say, of Haverdale, Mass., should be inspired in an evil hour to "edit and annotate" such a peerless classic as "The Bellman's Speech" from "The Hunting of the Snark," Lewis Carroll's masterpiece. The text is as follows:

Friends, Romans, countrymen, lend me your ears!  
(They were all of them fond of quotations:  
So they drank to his health, and they gave him three cheers,  
While he served out additional rations).

We have sailed many months, we have sailed many weeks,  
(Four weeks to the month you may mark),  
But never as yet ('tis your Captain who speaks)  
Have we caught the least glimpse of a Snark!

We have sailed many weeks, we have sailed many days,  
(Seven days to the week I allow),  
But a Snark, on the which we might lovingly gaze,  
We have never beheld till now!

Come, listen, my men, while I tell you again  
The five unmistakable marks  
By which you may know, wheresoever you go,  
The warranted, genuine Snarks.

Let us take them in order: The first is the taste,  
Which is meagre and hollow, but crisp:  
Like a coat that is rather too tight in the waist,  
With a flavor of Will-o'-the-wisp.

Its habit of getting up late you'll agree  
That it carries too far, when I say  
That it frequently breakfasts at five-o'clock tea,  
And dines on the following day.

The third is its slowness in taking a jest.  
Should you happen to venture on one,  
It will sigh like a thing that is deeply distressed:  
And it always looks grave at a pun.

Could any piece of literature be more forcible, moving, melodious and clear, than the foregoing lines? Hardly. Even Sophocles has nothing finer. Yet here are some of the "notes," forsooth, with which our S. P. I. I. C. representative would "illuminate" the text:

*Friends.*—Note the word. In the event did the crew deserve the name? *Romans.* The Bellman's crew were not real Romans. Possibly, Catholics. *Lend me your ears.* Are these words to be taken literally? If so tell what light they throw on the Bellman's character, and explain how his exordium would not tend to make the crew attentive and well-disposed hearers. Is the Bellman here citing, in your opinion, Shakespeare or Bacon? Observe the masterly introduction now of a parenthesis to indicate a pause in the Bellman's address. Note that the cheers followed the toast. Comment on the fact and show why a similar scene could hardly be witnessed to-day in Secretary Daniel's navy. If the last word of the stanza is pronounced after the American fashion, the end of the second line must be sounded *quotash'uns*. This proves that the poem's author was an Englishman. *Four weeks to the month.* The Bellman is not exact. Some months have more than four weeks. Discuss the pathos of the words in the parenthesis. Does the reminder add to the power of the Bellman's appeal or would the passage have gained in force had he assumed that the crew were aware he was still their captain, and that he and not another, was actually addressing them at that moment? Substitute *trace* for *glimpse* and observe how the line is weakened. Has the author up to this point given his readers a clear idea of the Snark's habits and disposition? If not, comment upon the dramatic purpose of this suspense. Observe that the Bellman does not quote correctly. What defect in his early education is thus indicated?

*Seven days.* Observe that the Bellman here reckons time more carefully than in the preceding stanza. Suppose an ancient Roman had been really present (*Confer* first line), would he have allowed the Bellman's statement to pass unchallenged? (Consult the "Classical Dictionary" under "Roman Time.") Note the archaism in *the which* (Shakespeare, *passim*). From the pronoun used would you gather that the Snark is fish, bird, beast or man? Comment on the adverb *lovingly* and show what light the word throws on the character of the crew. Would a Snark, in your opinion, be safe in their keeping? *Till now.* Why did the poet use *now*? Would not yet have been better? Were they actually seeing a Snark at that moment?

The following stanzas should be committed to memory and repeated in chorus every morning at the beginning of class, for their ethical value is very great. *Come, listen.* Compare the Homeric *Bask' ithi*. Would you infer from the Bellman's words that his crew were particularly attentive or gifted with remarkable memories? Is that a double rhyme in the third line of this

stanza? What is a double rhyme? Should not *go* be spelled *gow*?

The opening of the fifth stanza shows what a methodical person the Bellman was. That was due no doubt to his being a sailor. Recall Noah's experience with the ark. Observe the striking epithets in the second line. Describe a *meagre* taste; a *hollow* one. Is that a simile in the third line? The youthful student must not confuse the *Will-o'-the-wisp* mentioned in the text with our whip-poor-Will. They are altogether different. Would you gather from Keats's incomparable "Ode to a Nightingale" that that bird is superior in flavor to the Will-o'-the-wisp?

Note the violent transition of thought with which the sixth stanza begins. Quite Pindaric indeed. Who was Pindar? Who spared his house? Why? Where? How? Analyze carefully this stanza. It throws a flood of light on the Snark's manner of life. Observe that the poet omits mentioning the creature's supper hour. Suggest a suitable time for the meal. Note the alliterative *F*'s in the third line. The poet thus indicates the inarticulate astonishment caused in beholders by the Snark's unconventional behavior. Substitute *sometimes takes breakfast* for *frequently breakfasts* and see how that effect is completely lost.

Are the characteristics described in the last stanza praiseworthy or the reverse? What light do they throw on the Snark's disposition? His grief would doubtless be measured to a great degree by the age of the jest. *Happen to venture* is pleonastic. The otiose *happen* is introduced merely for metrical reasons and sadly weakens the line. But the text here is obviously corrupt. In the Bodleian *Alpha* MS. of the poem, so ably edited by Puffendorf, the line runs, "Should you *foolishly* venture on one," and that in my opinion is the only tenable reading. Unfortunately, however, the word *happen*, though found only in the British Museum's inferior *Beta* MS., has been defended so bitterly by Brausenbauer in his voluminous work, "Französische Gänse und englische Esel" (French Geese and English Asses), that editors are timid about adopting the better reading. Does the Bellman in describing the Snark follow the logical or the chronological order? Note his expressive silence regarding the creature's physical characteristics. Read, however, the closing verses of the poem's second canto. In 500 words give a picture of the Snark.

From the foregoing example it is plain that the S. P. I. I. S. C. can so effectively embalm in painful erudition a masterpiece of literature that thoroughly human school children will loathe and abominate to the end of their days every English "classic."

W. D.

## REVIEWS

**Socialism: Promise or Menace?** By MORRIS HILLQUIT and JOHN A. RYAN, D.D. New York: The Macmillan Company, \$1.25.

The parties in this debate upon Socialism are sufficiently well known. Dr. Ryan has long been before the public by his economic work and writings. Mr. Hillquit is an ultra-political Socialist. His object, therefore, is to gloss over as far as possible, the inherent materialism of the movement in order to make it appear acceptable even to religious-minded readers. His real animosity against the Church is nevertheless sufficiently displayed in the present volume. His historical misrepresentations of her aims and activities indicate either complete ignorance or utterly bad faith. He blindly accepts all the falsehoods that have accumulated through the centuries and which Socialist authors are now doing their best to popularize. On the other hand, a reviewer in the *Call*, the leading Socialist organ, refuses to endorse the brand of Socialism advanced by Hillquit. He writes:

The outstanding defect of Hillquit's presentation throughout the several debates has been his over-ardent attempt to prove too much. Socialism is revolutionary and reformist

(as you will); it is religious and anti-religious (it all depends); it desires conventional monogamy, yet freely approves love-unions; it quotes Catholic divines to uphold it and yet fights Catholicism as a stumbling block to proletarian progress; it worships economic determinism and a materialistic conception of history, yet synchronously believes in the will and in exceptional mindedness to point the way toward the "inevitable" Socialism; Marxism is still the be-all and end-all of Socialistic faith, though the majority of accredited Socialists in the world know literally nothing of Marx's classics and the majority of leaders in Europe and America have rejected orthodox Marxism, or more properly entitled, the Theology of Socialism. And so on!

The intricacies of the economic arguments themselves will necessarily be perplexing for the lay mind. It is here that Hillquit excels, yet Dr. Ryan has undoubtedly the better of the argument and his position is always cleverly maintained. For those, however, not conversant with such questions, this may not always be equally evident. Often they may naturally be most impressed by the last article they have read. Upon men, however, who are already imbued with Socialism facts refuting their theories can ordinarily make little impression, as Dr. Ryan, himself, says. They are ruled by feelings. The *Call* in its editorial notice expresses itself as entirely satisfied with the publicity obtained through the controversy. "The debate in the pages of *Everybody's*," it writes, "carried the discussion to tens of thousands of people who knew nothing about the Socialist movement." As is evident, Dr. Ryan and Mr. Hillquit can not agree upon the most important first principles, since the opposition of Socialism to Christianity is fundamental. Hillquit, himself, admits no less, though not in open terms.

J. H.

**More Joy.** By the Rt. Rev. PAUL WILHELM VON KEPPLER. Adapted into English by the Rev. JOSEPH MCSORLEY, C.S.P. St. Louis: B. Herder. \$1.00.

English-speaking Catholics should be very grateful to Father McSorley for translating this admirable book of the Bishop of Rottenburg. The German original of the volume was three years ago in its fifty-fourth thousand, a number which has doubtless been far exceeded since then. The author finds ours a joyless age. Though we have, of course, a perfect right to joy, modern culture has become material development merely, and finds little joy in life. Moreover, "the overrating of knowledge and intellect at the cost of will and character" has made us unhappy. The pleasures we have are many, but our joys are few. "He had in life much happiness," runs an epitaph, "yet happy he had never been."

What is the author's remedy for this sad condition of things? The Christian faith. To those who believe in it and live up to their belief, "the bounds of enjoyment are set by duty, by obedience to the Commandments, by the rules of physical and spiritual health, by love of God and one's neighbor." Bishop Keppler has an excellent chapter on "Joy and Holiness," which is followed by a long "Gallery of Joyful People," a series of anecdotes showing how cheerful and sunny-hearted the saints were. He pleads with the reader to discover and practise the "little joys" of life. Such people, he explains,

Are not continually fretting because thorns always accompany roses, but rejoicing that roses are to be found amid the thorns. They do not complain that two nights enclose each day, but are glad that two days enclose each night. . . . They know how to get at the friendly side of everything. No cloud is so black that they cannot find its silver lining. Out of a thousand individual pleasures, natural and supernatural, they store up a permanent reserve fund of joy on which they can live, if for a longer or shorter period their individual joys give out.

The perusal of "More Joy" is earnestly recommended to those who are wont to associate Catholic piety with dreariness and gloom. Two of the best chapters in the book will be reprinted, with the publishers' kind permission, in the issue of *Catholic Mind* for June 8.

W. D.

**What Shall I Be?** A Chat with Young People. By FRANCIS B. CASSILLY, S.J. New York: The America Press. Cloth, \$0.30; paper, \$0.15.

Not the least recommendation of this booklet is the unstinted praise accorded it in its opening pages by such an authority on "Vocation" as Reverend A. Vermeersch, S.J. But aside from this, the neat little volume with its striking cover will tell its own story at a time when the world but too frequently allures the youthful heart from the pursuit of a more excellent way, and when the burning question of multiplying and fostering vocations so occupies the mind of those who have the interests of God's Kingdom at heart. In the book the reader will be clearly shown that the whole of Christ's Gospel is to be preached and made known to all, and that the text of St. Matthew's Gospel, xix, 21, "If thou wilt be perfect go sell what thou hast, and give to the poor . . . and come, follow me," whereby our Lord invites to a life higher and nobler than the mere observance of the Commandments, is an intimate part of that Gospel and worthy of careful consideration. The low estimate of the religious life and even of the holy priesthood, now so prevalent in many Catholic circles, where the mere signs of such a vocation in the children forebodes to their earthly-minded parents disaster and disgrace, must be refined and elevated to its sublime dignity of concept, by preaching the call to Evangelical Counsels and to the sacred priesthood in season and out, and by the multiplication of such handy volumes as the one now under review.

The author's sympathetic, heart-to-heart talk with the boy or girl in the perplexing situation of deciding, whether the Master's loving call is to be heeded rather than that of the flesh or world or self, will prove to all enlightening and encouraging. The arguments being based on the solid teaching of the Fathers and eminent theologians and on such later authorities as Vermeersch and Lahitton, the matter of vocation becomes clear and simple. The usual pretexts and excuses for holding back and not taking the bold step, are painstakingly stated and delightfully unmasked in the chapters "Does Christ want me?" "I feel no attraction," "Suppose I make a mistake," "The world needs me," "I am too young" and the like. Fitness, moral, mental and physical, and acceptance on the part of a superior are plainly shown to be sufficient signs that a boy or girl should enter religion. It is to be hoped that not only the "undecided" youth will soon be supplied with this friendly guide in making a choice, but that parents and those whose duty and loyalty to God should urge them to foster vocations for the Lord's vineyard, may become acquainted with the wholesome doctrines taught in "What Shall I Be?" With the author's final adieu to his booklet we heartily concur: "Go now, little book, fly away to some perplexed soul who is anxious to discover the secrets of the Divine Will; and whisper it a message of peace and consolation, telling it that, 'Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what things God hath prepared for them that love Him.'"

A. G.

**Les Livres Qui S'Imposent.** By FRÉDÉRIC DUVAL. Paris: Gabriel Beauchesne. 6 fr.

Convinced that the indifferent success which has attended the devoted efforts of many French Catholics in defence of the Faith was largely due to the lack of an intelligent grasp of the questions of the hour and the principles that should direct their efforts, M. Duval set himself to draw up and analyze a list of standard books which deal authoritatively and adequately with all the important subjects and questions that come under the general heading of the Christian, Social and Civic Life. He achieved this comprehensive undertaking in some 700 large octavo pages, and with such ability that his book was crowned by the French Academy, which also decreed him, "The prize destined for authors who shall have proposed the most just, efficacious and practical means for

improving the moral and material situation of the most numerous class."

Part I, The Christian Life, is divided into six chapters on the Path of Life, the Catholic Faith, the Church, its Guardian, its Defence and its Consequences, Preparation for its Apostolate, and Religious Action. Each of these is again subdivided into sections; e.g., under Chapter 2, we have sources of doctrine, scriptural, dogmatic, moral, philosophic, ascetic, etc., through the ages; and under each subject there is a critical review of the best books that have expounded it in all lands and times. The same orderly system is followed minutely through the 450 pages devoted to the best volumes treating of the Social and Civic Life; and here, perhaps, M. Duval will have rendered the best service to modern readers. His authorities are largely, though by no means exclusively, French; but they are truly authorities, judiciously selected for their competency and fair-mindedness; and the author's preliminary exposition of each subject, and his brief but satisfying resumé of the book reviewed, will prove well worth while even to those who cannot consult the originals.

The book is a condensed encyclopedia of doctrine, taking the word doctrine in its widest sense, and it continually excites the regret that we have not its counterpart in English. There is ample material for such a work in the "Courses of Reading" mapped out in the Index Volume of the "Catholic Encyclopedia"; and whoso shall have put it to use after the manner of M. Duval, will be certain to have filled "a long-felt want."

M. K.

**Charles Dickens.** By ALBERT KEIM and LOUIS LUMET. Translated by FREDERICK TABER COOPER. New York: Frederick A. Stokes Co. \$0.75.

This is a translation from a French critical and literary biography of the great novelist. The subject, at least in the field of English criticism, has been very widely, if not completely, exploited, and so the reader is entitled to look for some new phase or application in a fresh attempt. And this the book hardly gives. Still, his judgment softens when he considers that the work comes from Frenchmen. This excuses the declamatory character of the style, hardly suitable, in our own tongue, for sustained analysis, and gives a point to the episodes recounted of the novelist's several sojourns in and about Paris. Above all it is a welcome tribute from another race to that immortal man, who, in his generation, bewildered and overthrew criticism by the very pressure of his exuberance; who, if he was a harlequin, was yet the very prince of harlequins, and made of his harlequinade that which the tears and laughter of high and low established forever as classical. We could not suppress a longing to see the effect of the choice passages quoted from *Pickwick* and elsewhere, done into the purring labials of the French.

T. B. C.

**Breviarium Romanum** ex Decreto Sacrosancti Concilii Tridentini Restitutum, S. Pii V. Pontificis Maximi Jussu Editum, Aliorumque Pontificum Cura Recognitum, Pii Papae X Auctoritate Reformatum. Volumina IV. \$11.25.

**Conspectus pro Officio Divino** juxta Novissimas Mutationes rite Persolvendo. Auctore Francisco Brehm Sac. \$0.25. New York: Fr. Pustet & Co.

As the Sacred Congregation of Rites has declared this Pustet Breviary to be the *Editio Typica* and as there will be no further changes in the form of the book until the work of revising the hymns and lessons is completed some thirty years from now, the priest who buys this set will hardly be acting with rashness. It is a very attractively printed and bound 18mo, and has many little improvements of a practical character which were wanting in the publishers' hastily con-

structed "Ideal Breviary," of two years ago. As the hymns of the Little Hours are now found with each day's office, as are the prayers of Prime and Compline, the priest is sent back to the *ordinarium* less often than formerly. Moreover all the *responsoria* for the Second Nocturn are actually printed after the lessons.

To accompany the Breviary the same publishers have out a well-indexed and trustworthy guide for saying the office. It is an amended and enlarged edition of Father Brehm's excellent little "Conspectus" and notes all the new changes.

W. D.

## BOOKS AND AUTHORS

Mother Alexis of St. Xavier's Convent, Providence, R. I., has published two songs for the use of class celebrations or for closing exercises of schools and convents. One is a setting of Tennyson's "Break, Break, Break," for a single voice; the other is a three-part chorus for female voices of Longfellow's "The Day is Done." This latter is varied in movement and should prove an effective number on a school program. The price of the first is \$0.25, and of the second, \$0.50.

Several correspondents have written to call our attention to the fact that the "Encyclopædia Britannica" is sending broadcast an advertisement in which the work is called a "Library for Catholics" and in which this assertion is made:

The articles on Catholic Doctrine are by Catholics, as those on Protestant Doctrine are by Protestants; and the "Britannica" satisfies the fearless demand of American Catholics for the fullest light on every subject.

How these statements can be reconciled with the proofs of the very contrary which were printed in Vols. V and VI of *AMERICA* and particularly with the citations from the "Britannica" published in our issue of July 29, 1911, it is exceedingly difficult to understand. *AMERICA* withdraws nothing it then said. In many of the articles on the Church's doctrine, history and practice the "Encyclopædia Britannica" is by no means a Library for Catholics that satisfies. "The Truth about the 'Encyclopædia Britannica'" was told by Father Campbell in *Catholic Mind* for August 8, 1911. The pamphlet is now out of print but would be republished should there be a demand for it.

The June *Queen's Work* appears in deep blue, a more attractive cover than that of the first number. The editor contributes an excellent paper on "Stopping the Leakage," by starting catechism classes after school hours. "An American in Spain" tells how sodalities are managed in that country, Father Conroy has a good talk for boys, Mr. Langdon a well-told story, and Dr. George Cox a valuable paper on the "Medical Bureau at Lourdes." The "departments" are interesting and Father Finn promises to conduct a new one called "Best Sellers for the Best Readers." The *Queen's Work* seems to be thriving vigorously. The June *Catholic World* opens with an article by Sir Bertram Windle, "A Centenary of Scientific Thought," in which he discusses the effect of Darwinism on the "Argument from Design," Katharine Tynan writes entertainingly of "Miss Mattie's Garden," Elbridge Colby contributes an appreciation of Mr. Seumas MacManus's "Irish Literary Patriotism" and Emily Hickey finds many a trace of Shakespeare's nature-loving boyhood and youth preserved in his poems and plays.

The woman who merely writes a tiresome or worthless novel wastes no one's time but her own. But if she contrives to get the book published she occasions a sad misuse of leisure on the part of her readers. This is what Grace L. H. Lutz and the J. B. Lippincott Co. have done by bringing out "Lo Michael!" (\$1.25).

It is the story of a preternatural slum-boy whose end is very tragic, for he becomes an "uplifter." Nearly as uncalled for was the publication of "The Misadventures of Three Good Boys" (Houghton, \$1.25), a new book by Judge Henry A. Shute. It is an account of some New England children's practical jokes. An experienced publisher once remarked that the man who has more than one good book in him is very rare.

Of the hitherto unpublished verses of John Keats that have been recently appearing in the papers the following is perhaps the best:

What is there in the universal earth  
More lovely than a wreath from the bay tree?  
Haply a halo round the moon—a glee  
Circling from three sweet pair of lips in mirth;  
And haply you will say the dewy birth  
Of morning roses—rippling tenderly—  
Spread by the halcyon's breast upon the sea.  
But these comparisons are nothing worth.  
Then is there nothing in the world so fair?  
The silvery tears of April? youth of May?  
Of June that breathes of life for butterflies?  
No—none of these can from my favorite bear  
Away the palm—yet shall it ever pay  
Due reverence to your most sovereign eyes.

The sonnet is entitled: "To Ladies Who Saw Me Crowned." It seems that Keats and Leigh Hunt while dining together had bound their brows with laurel after the old Hellenic fashion. Some ladies were then announced, and Keats kept on his wreath, though Hunt doffed his. The poet wrote the sonnet to propitiate Apollo, who was presumably angry at Keats' daring to place himself among the bay-crowned bards.

"Ballads of Childhood" (Benziger, \$1.00,) a little book of verse by the Rev. Michael Earls, S.J., is made up of thirty-five selections of which eight are reprinted from the author's earlier volume, "The Road Beyond the Town," reviewed in AMERICA for December 21, 1912. Of the other twenty-seven, "To Bayard" and "A Garden of Wheat and Vine" are the best. The latter tells in musical numbers how two of the author's little friends lovingly planted and tended grain and grapes for his first Mass. Father Earls should have delayed publishing his "Ballads of Childhood" till they had become more numerous and poetical.

Picture the feelings of the archeologist who while poking in the ancient dust-heaps of Oxyrhynchus, Egypt, discovered a piece of manuscript on which was written in Greek: "The First Book of the Lyrics of Sappho, 1,332 Lines," but which contains only eighteen stanzas that can be restored. Some of the new-found verses of the Lesbian poetess run as follows:

The fairest thing in all the world some say is a host of horsemen, and some a host of foot, and some again a navy of ships, but to me 'tis the heart's beloved. And 'tis easy to make this understood by any. When Helen surveyed much mortal beauty she chose for best the destroyer of all the honor of Troy, and thought not so much either of child or parent dear, but was led astray by Love to bestow her heart afar; for woman is ever easy to be bent when she thinks lightly of what is near and dear.

But the thought of those 1,200 or more lost Sapphics must give many a classical scholar an acute attack of melancholia.

From P. J. Kenedy and Sons come two forty-cent books that deserve a wide circulation. The first is entitled "The Church and Labour"—with a British *u*—and consists of six tracts which were originally written by the Rev. L. McKenna, S.J., for a Lenten lecture-course in Ireland. On their first appearance in pamphlet form the tracts were highly commended in our issue for December 27, 1913. The other

book is a short life of Father Frederick William Faber, written by W. Hall-Patch, vergar at the London Oratory. As the larger biography of the distinguished convert is not easily found, this little volume will admirably serve to make his holy life better known. Scattered through the sketch's fifty-four pages are half-a-dozen good pictures and the book ends with "Father Faber's Grave," some verses by Rev. K. D. Best, his brother Oratorian. Twenty-five cents each would be a fairer price for the books.

A thoroughly adequate definition of "futurist poetry" has at last been formulated. The London *Times* has discovered it in a recent work of Signor Marinetti, an Italian futurist. To express the new ideas, feelings and institutions that now pervade the world, a style had to be invented which is described as:

Polychromatic, polymorphous, and polyphonic, that may not only animalize, vegetalize, electrify and liquefy itself, but penetrate and express the essence and the atomic life of matter. This conception is one of dehumanized poetry. Words at liberty, unfettered by any bonds of syntax, punctuation, orthography, embracing wireless imagination, absolute freedom of images and analogies drawn between the remotest and most contradictory objects, the use of the wildest onomatopœic words, mathematical signs and numbers, and a free and expressive use of types, are alleged to fulfil all the necessary requirements and to give to the poems written in this medium that geometrical and mechanical splendor in which their æsthetic beauty lies.

One of Signor Marinetti's "poems," which is then quoted in all its geometrical splendor, bears when printed, a striking resemblance to a complicated table of statistics, and when recited, abounds in discordant noises. However, it is a real comfort to learn at last just what futurist poetry is.

"St. Louis, a Civic Masque," (Doubleday, \$1.00) is a symbolic representation of the Missouri city's development written by Percy Mackaye for the one hundred and fiftieth anniversary of its founding. It was given last month in the natural amphitheatre of Forest Park by the immense cast which its visual spectacles, pantomime, choral and instrumental music, spoken and chanted poetry and symbolic dances require. Indian and white civilization in many stages, war and peace, commerce and art, with their various accompaniments, are sketched in lofty lines. The conception is bold and original, but demands marvelous machinery and technical ingenuity to make it intelligible. For its intrinsic worth, and as the first step in a concerted plan for similar representations of other cities, it is a highly commendable achievement.

#### BOOKS RECEIVED

##### Benziger Brothers, New York:

Ballads of Childhood. By Rev. Michael Earls, S.J. \$1.00; Half Hours with God. By Rev. J. MacDonnell, S.J. \$0.35; Saturdays with Mary. \$0.35.

##### Longmans, Green & Co., New York:

The Westminster Version of the Sacred Scriptures. Vol. III. Part II. The First Epistle to the Corinthians. By the Rev. Cuthbert Lattey, S.J. \$0.30.

##### Mitchell Kennerley, New York:

The Eighteen-Nineties. By Holbrook Jackson. \$3.50; Nova Hibernia. By Michael Monahan. \$1.50.

##### McBride, Nast & Co., New York:

Antarctic Penguins. A Study of their Social Habits. By Dr. G. Murray Levick, R.N. \$1.50.

##### Oxford University Press, New York:

Poems, Translations, etc. D. Gabriel Rossetti. \$0.30; Poems of Charles Kingsley. \$0.50.

##### G. P. Putnam's Sons, New York:

Ancient Rome and Modern America. By Guglielmo Ferrero. \$2.50; Where No Fear Was. By A. C. Benson. \$1.50.

##### G. Schirmer, New York:

Familiar Talks on the History of Music. By Arnold J. Gantvoort, \$1.50.

##### Charles Scribner's Sons, New York:

The United States and Peace. By William H. Taft. \$1.00; Memories of Two Wars. By Frederick Funston, Brigadier-General, U. S. A. \$1.50; Irish Literary and Musical Studies. By Alfred Percival Graves. \$1.75.

## EDUCATION

### What Change is Required?

A distinguished officer of the United States Navy, now retired, wrote more than a year ago to the *Brooklyn Eagle* in criticism of the superficial changes and readjustments of the scheme of study in the public schools at the time being much discussed. The Hanus Committee, it will be remembered, had handed in its final report, and the officer's communication insists that the modifications it proposed can only prove futile and disappointing. "Change without progress" is his characterization of the weak compromises these readjustments involve. He argues that something broader and deeper than the mere placating of conflicting educational interests must be achieved, if the manifestation of public dissatisfaction with the results of the educational system now in vogue is to be met and answered. The discontent with the system, showing itself with more or less clearness through a number of years, springs from other than the surface matters of educational method and detail.

"Our attention," he argues, "cannot overlook the obvious fact that under a compulsory school system, administered by acknowledged experts, the conditions of civic and social life seem to be growing worse instead of better. Corruption and graft have not diminished. Public servants sell protection and immunity to vice. Children are fast losing respect for parental authority, and in the congested sections have no respect for constituted authority of any kind. Street gamins, defiant of all restraint, develop into hoodlums, and these in turn, into gangsters, criminals and felons. It is this direct menace to our social welfare that makes the matter serious, and it is well to reflect that no educational effort can hope for success in its ultimate aim until these conditions are remedied."

Catholic leaders have ever insisted that the unavoidable consequences of an educational training, in which morality and religion have no part, would sooner or later be brought home to the defenders of the non-religious public schools in this country. It has taken too many years, unhappily, to teach the lesson, but the faith of our leaders is finally justified and the truth is beginning to seep into the minds of most men that orderly, progressive society can exist only through individual good citizenship, and the only way to secure good citizenship is by training children in the paths of moral health. When our public school system was begun, the responsibility for vigorous moral training rested almost entirely upon the homes, and Horace Mann and his following conceived the notion that the function of the school could be adequately assured by opening the way to knowledge and culture as a supplement to the fundamental training attained in the home. Various influences developing from the changed conditions in industrial life have, however, led to widespread neglect of the important duty of moral training once universally exercised in the home, and since the school, in our modern educational system, declines to assume responsibility for what it from the beginning eschewed, the moral welfare of the young people is necessarily grossly neglected.

Our unintelligent disregard of true educational values is at length becoming evident. Though all history and experience teach that culture subjects are secondary to character, and will be so to the end of time, the American common school has placed emphasis upon knowledge and culture as against character, and the inevitable outcome is facing us—the country already is suffering from a decline in morality that may not be placidly ignored.

And yet we seem to be ignoring it. We all remember the throngs that gathered recently in our city to listen to the priestess of the newest thought in child-training. She insisted that children are not to be corrected and that education is merely a matter of amusement. Through a mistaken and sentimental notion of children's rights and independence we are urged to allow

our little ones to wander and grope for themselves in the endeavor to find the ways of obedience, honesty, truthfulness and of all those habits which right citizenship demands. The Catholic ideal has never wavered, thank God, in rejecting the folly—and the bitter experience which each new day is bringing more clearly home to right thinking men and women, makes one hope that moral training will soon be exalted into the predominant place it should ever occupy in our schools.

The right attitude to be taken by every Christian in this question was excellently described by the late editor of *AMERICA*, Father Campbell, in a sermon delivered last January on the occasion of the laying of a corner-stone of a new parochial school in Brooklyn. "I know there is a moral law," said Father Campbell. "I know that God Almighty promulgated that law on Mount Sinai, and I insist that the moral law shall be taught to my children. I want the religious school because children are not machines. They have a free will, and can fulfill the moral law or set it aside, but at their peril. Furthermore, I want a school in which my children shall be taught that when temptations of life are strong, when the passions of the flesh come roaring upon them, when the seductions of the world, multiplied to-day as we of an older generation never dreamed of in earlier days, are round about them, besides having the law of God they have the means of getting Divine strength to observe that law."

To be sure, the introduction of religious and moral teaching into our schools will necessitate a radical change in the system. As a leading Lutheran divine contended some time ago in the *Lutheran*, in our common schools as they exist to-day "nothing very definite in the matter of doctrine can be taught without meeting the disapproval of the majority of the sects that divide Christianity in this country, and without awakening the opposition of Unitarians, agnostics and downright unbelievers. If nothing definite can be taught without giving offence, then only that which is very indefinite and nondescript in character can be taught. This would rule out most that is fundamental in Christian teaching—the divinity of Christ, the Incarnation, the Atonement, original sin, regeneration, repentance, conversion, eternal life and eternal death. If such teachings as these must be ruled out, what would be left that is worth having?" No wonder we Catholics feel the thrill of victory when we find our old, old contentions dropping easily from the lips of men who once had but scant respect for our arguments against the principles that underlie the common school system of the country.

Of course, it will be impossible to train children in morality and religion in the schools, as they are conducted to-day. But equally, of course, the relation of cause and effect in the decline in morality admittedly prevailing among us is too plain to be concealed—we must come to the teaching of God's law in our schools, if we mean to stem the torrent that is overwhelming us. If the children's minds, to paraphrase a recent utterance of Pope Pius, be robbed of the truth imparted by divine revelation, and if their wills be unaccustomed to the restraint and discipline of Christian law, what wonder if, consumed by blind passion, they rush headlong to the common ruin to which they are driven by the senseless system ruling their formation.

There is a way out of the difficulty, a way that will in no way interfere with the religious freedom that must be upheld in our country. When will our leaders see and follow it?

M. J. O'C.

## ECONOMICS

### The Economic Value of the Individual

A fortnight ago this column offered some considerations of the economic value of the individual, considering him in a developing society: we shall now consider him in the much more complex society actually existing. One thing is certain for all societies, that it is not the individual's work that

gives him his economic value, but its exchangeability. A dressmaker and her assistants may work day and night and fill a shop with the fashions of five years ago. Their labor has no economic value. On the contrary, it has to a certain degree diminished the economic value of the manufacturers of the silks and other goods used to make up the unsalable gowns. When dull times come, the clothier sees his shop stocked with excellent work, just as good as in the times of briskest trade, and the grocer is in the same condition. But unless somebody comes in to buy, the former will go without tea and sugar, and the latter will wear clothes growing daily shabbier, unless, one seeking the other out, both have recourse to the primitive method of barter. The hands in the mills and the factory and the tea plantations and the sugar refinery worked as diligently on the unsalable goods as they did on those that were sold as soon as brought into the shop. Nevertheless, their economic value is diminished through circumstances over which they have little or no control. This diminution of economic value produces its inevitable effect. Employees are discharged right and left. As long as they have some means of procuring the necessities of life, and, consequently, of contributing to the exchange of commodities, they have an economic value. When the last penny is spent their economic value is *nil*; and whether they die of tuberculosis, which the anti-tuberculosists would prevent, or perish in war, which peace advocates would prevent, their disappearance would cause no economic loss. Bear in mind, however, that this is not said to disparage the efforts of those humanitarians. Let us do all we can to preserve human life, the value of which is not measurable in dollars and cents; but let us propose true and convincing reasons that will move others to join us, instead of damaging our cause by reasons such as that drawn from the economic loss resulting from the loss of life by tuberculosis or war. The workingman whose economic value has become *nil*, may regain something of it. He may, for instance, smash a plate-glass window. This will help the exchange of commodities. The window must be replaced, which means wages to glassmakers and glaziers, which they will spend in bread and meat and clothing. He will go to jail, which means that the authorities will have to buy more food. But we do not advise such a course. The moral law is above all mere economical considerations. Or he might contract tuberculosis, and thus increase his economic value. Death is our common lot, and there are several "industries" dependent upon it and the illnesses that generally go before it. A sickly season means brisk business for doctors, apothecaries, undertakers, grave-diggers, etc. For all these the sick and dying have their economic value, and through them for society at large. This was perceived clearly by the doctor's little girl who, moved with pity for her father's patients, said in her evening prayer: "make all poor sick people well." But then it occurred to her that if everybody was well her father's livelihood would be lost and so she completed her prayer: "and make all well people sick." Of course, the poor workingman would have to go to a public hospital, and so his economic value would be less than if he lay in a comfortable house, with the comforts of sickness around him; but when he died he would add something to the economic value of surviving workmen.

The economic state of society is most satisfactory when there is a rapid exchange of commodities, that is to say, when money circulates freely, when a man may take goods into his shop in the morning and in the afternoon have his profit on their sale in his pocket to spend in other shops for what he needs or to put into the bank, which will hand it out to others. Those who spend their nights on the Great White Way and in its neighborhood, have a very distinct economic value, as certain gentlemen, brilliant in their raiment, assure us. "They make money circulate." Whether

this is a reason to encourage them is another question. The brilliantly clad gentlemen say it is: we think that the workingman who bears bravely and patiently the ups and downs of life, no matter what his economic value may be, is more profitable socially than the greatest spender of them all. We set out to show that the calculation of the economic value of the individual is a problem impossible of solution; and, therefore, not to be used by those who are seeking to benefit men, as men, and not as economic units. We have reached a conclusion far wider, namely, that man is too noble in his nature to have his economic value studied at all. His origin, his destiny, his duties are to be considered independently of economics. The mutual relations of men are subject to a higher law. The hungry must be fed and the sick must be comforted and misery must be relieved and sin must be prevented no matter what the economical result will be. In a word, the economic value of the individual is an expression degrading human nature. We may add that the very fact of its impossibility of expression, even in economics, indicates that it implies a practical fallacy.

H. W.

#### NOTES AND COMMENTS

The godless spirit of the I. W. W. is becoming plainer every day. Recently an Episcopal minister shouted to the congregation of the Church of the Social Revolution: "I would rather be in hell with Bouck White than in heaven with Doctor Woelfkin!" More recently still a leader in the systematized and nefarious revolt against law and order declared that he favored even murder to bring about his desires. According to his mind, government, courts, employers and everything else that does not fit in with the wild schemes of anarchy will "rot away" once the I. W. W. gets the upper hand. The minister may have an opportunity to regret his preference, and the State a chance to lament the license permitted irresponsible agitators.

The Parisian journal *Femina* recently submitted to its women readers this question: "If you were not a woman, what man would you prefer to have been?" Some 10,000 answered, and the choice of nearly all was Napoleon. Then followed in order of popularity Pasteur, Hugo, Edison, Poincaré, Rostand, Blériot, Wagner, Beethoven and De Musset. As a large proportion of the voters were probably "advanced" women of various kinds, they would seem to be quite as warlike as some of their sisters across the channel. A composer like Beethoven, or a poet like Rostand, you would naturally expect to be more of a favorite with women than warriors and inventors. If the Catholic women of France had been adequately represented in the balloting, men like St. Francis of Sales, St. Vincent of Paul and St. Louis would of course have been high on the list.

A straw will show which way the stream is flowing, and so, when we see that the tide of converts from Anglicanism to the Catholic Church continues, although at times it may amount to no more than a trickle, it indicates, nevertheless, that the Romeward tide is not a spent force. The latest representative of the religious life in the Anglican Church to come over is a Sister of Mercy, who straightway departed from her convent and went to St. Bride's Abbey at Milford Haven, there to be instructed and received into the Catholic Church. An important step was marked in the history of the convert Benedictine nuns of this same St. Bride's, on Whitsunday. On that day Bishop Mostyn, of Menevia, pontificated in the church of the nuns, assisted by Benedictine Fathers from Caldey, at the reception of the vows of Dame Scholastica Ewart, Abbess of the community. On the Sunday within the Octave of Corpus Christi the remaining nuns of this community will pronounce their vows. Negotiations

are pending for the recognition and approval of the Constitutions and Declarations of this community by the Holy See.

There is an old saying to the effect that the devil quotes Scripture for his own evil purposes. Others who are not devils do so too. Recently an agitator wrote a letter in which he compares a common felon to Christ. The judge who sentenced the criminal is Pilate, and the rabble whose occupation is to live by its wits, in order to have more freedom to denounce law and order, make up Christ's disciples. This drivel is so positively nauseating that it is hard to understand why respectable papers print the letter word for word, to the scandal of decent people. True the writer proclaims himself a Christian, but his Christianity is of a kind that permits him blasphemy and divorce with remarriage. The Jewish "disciples" no doubt will object to their classification.

The Vice-President continues to give eloquent, if sad, testimony of his apostasy from the high principles which are supposed to have made America the greatest country in the world. Last week he advocated the religious instruction of children. This week he actually went so far as to say:

Until recently I was of the opinion that the recall and the initiative and referendum would have a tendency to remedy such labor evils which exist in such States as West Virginia and Colorado, especially the mining regions, but I believe now that a wider religion is essential.

This is really alarming. Unless ministers of the Gospel come to the rescue, education, labor and politics will be Christianized. Union of Church and State will follow and then beloved America will be doomed to extinction. The Jesuits, Mr. Marshall included, will have triumphed.

Archbishop Glennon, of St. Louis, who will sail from New York in mid-June to make his *ad limina* visit to Rome, has been signally honored by his Irish brethren in the Episcopate. Late in June he will, at their invitation, preach at a memorable historical celebration to be held either in Dublin or Armagh, in honor of Ven. Oliver Plunket, Archbishop of Armagh and Primate of all Ireland, whose record is the brightest in the annals of the Irish Church throughout the whole period of the seventeenth century persecutions. Archbishop Plunket's name appears on the list of the 264 heroic servants of God who shed their blood for the Catholic Faith in England in the sixteenth and seventeenth centuries. This list was officially submitted for approval to the Holy See, and on December 9, 1886, a decree was signed by Leo XIII, authorizing the Cause of Beatification to be submitted to the Congregation of Rites.

Admirers of modest apparel will rejoice to read the following news from Paris:

We may write the obituary of the tight skirt, for its day is done, and that of the flowing one has dawned. All the dressmakers are showing models with kilted tunics which are quite long enough to be called skirts.

A welcome change! May it soon cross the Atlantic and find favor here. Sensible people have long been beholding with mingled shame and pity helpless, silly women who are such thralls of fashion that their feet are literally bound and who can not walk. Another serious charge against the very modern woman's attire is made by a pastor who has observed that many of his flock are now late for Sunday Mass more often than formerly. The gowns they wear is the chief cause, in his opinion, of this regrettable tardiness.

Some notable public religious services have taken place lately. On May 24 more than 10,000 persons including 5,000

men in uniform, were present at the twelfth annual military Mass celebrated in the Brooklyn Navy Yard for the soldiers and sailors who died in our wars. The Mass was under the auspices of Gloucester Naval Camp, No. 5, assisted by Knights of Columbus. The preacher of the day, the Rev. Francis Sullivan, dwelt on the loyalty even unto death, which Catholics have always shown to the Flag. On the same day 2,000 letter carriers gathered in St. Patrick's Cathedral, New York, for services and listened to a sermon by Rev. Luke Evers who denounced the materialism of the age and called upon the men to live under the inspiration and guidance of religion. A third service, no less notable than the foregoing, was held in Philadelphia at Overbrook Seminary, where the new St. Edmond's Hall was dedicated by the Most Reverend John Bonzano, D.D., Apostolic Delegate. The ceremony was witnessed by throngs of people from many places, all anxious to show interest in the seminary and its works. One of the speakers of the occasion was the distinguished lawyer, Mr. Michael J. Ryan, whose address will long be remembered by those who heard it. The venerable Archbishop and the staff of the seminary have reason to feel proud, not of this celebration alone, but of their remarkable seminary in which Catholics of the whole country can take a just pride.

Very many people, including some who were aboard the ill-fated vessel, thought they knew why the Titanic was wrecked. It was decided that a dark night, high speed and an iceberg were prime causes of the terrible disaster. This is all wrong. The destruction of the ship was directly due to the merciful intervention of the guardian angel of America. The unfortunate Major Archibald Butt, a faithful Mason, had in his pocket a papal edict commanding all Catholics to vote for a candidate other than Woodrow Wilson. There is no doubt about this. The edict was found in the Major's possession. According to press dispatches this wicked plan to ruin our destiny was fully exposed at the Presbyterian assembly in Kansas City, by one Dr. Smith. The preacher failed to make known the source of his information. Perhaps he should not be blamed, for it is embarrassing to make a public confession of intimacy with the "Father of Lies," but the minister might have shown how an edict could be found on a person whose body was never recovered. No doubt he could do so. Meantime Mr. Wilson may well cry "Save me from my friends." The ministers are at liberty to make a laughing stock of themselves, if they choose; but it is too bad that tact and delicacy of feeling cannot bring them to spare the President, especially since he holds office by reason of the large Catholic vote he polled.

After listening to many fiery addresses against the Catholic Church, the same assembly adopted this resolution:

The General Assembly views with serious concern the growth and pernicious activity of that powerful politico-religious organization known as the Church of Rome, which is, and always has been, a menace or a blight to civil and religious liberty of every kind, wherever it has obtained a foothold, that it views with serious concern the dangerous apathy pervading all classes of Protestants in this country touching this menace.

Though this sounds like a subject for debate, proposed by a disgruntled old lady in a country school, yet it serves the purpose of reminding Catholics that there are only two religious bodies in the United States, that never interfere in politics. One is the Presbyterian Church. Residents of New York will remember that not so long ago a body of Presbyterian ministers in session at Saratoga rebuked the candidacy for public office of one gentleman and praised the candidacy of another, whose brother-in-law was a Congregationalist minister. The latter candidate was defeated. The ministers may do a like service for the President at the next election day.